

Vasilchenko Andrey

New Templars

A.V. Vasilchenko |

NEW TAMPAIERS

Confessors of the "Black Oraen"

LOW POWER NOT

I work in a publishing house, and in publishing houses one half of the visitors are normal, the other half are crazy. The task of the editor is to classify at a glance. Who starts with the Templars, as a rule, is a psycho.

Humbert Eco. Foucault Pendulum PREFACE

The man who preferred to call himself Jörg Landem von Liebenfels belonged to that rare breed of people who themselves wrote much more than was written about themselves. Of course, one cannot deny the fact that his name is mentioned in passing in many works devoted to the history of National Socialism. As an example, there are many books: from Ian Kershaw's "Hitler" to "Hitler and His Predecessors", which a couple of years ago came out from the pen of Leopold Pammer. Studying the latest book, which speaks of the composer Richard Wagner, the philosophers Alfred Schuler and Oswald Spengler, the brilliant conservative publicist Arthur Möller van der Broek, Professor Karl Haushofer, one cannot get rid of the disturbing feeling that almost all of cultural elite of Germany at the turn of the 19th-20th centuries. And in this book, Jörg Lanz von Liebenfels is again mentioned. However, if we discard the ongoing works, where information about Liebenfels is presented by listing standard facts, then it turns out that there are actually not so many books actually dedicated to this historical figure and the "Order of the New Templars" he created. As they say, they can be counted on the fingers of one hand. First of all, it is necessary to mention the book of Wilfried Deim, which has survived several reprints, "The Man Who Gave Hitler Ideas". It was after the publication of this work that the tradition arose to classify Liebenfels among Hitler's predecessors, which could be seen even from the title of the book itself. Despite the fact that attempts to draw analogies between the ideology of Liebenfels and the ideology of Hitler were largely far-fetched, historians should be grateful to Dime for discovering this figure for them. This was followed by the book of Nicholas Goodrick Clark, no less reprinted in many languages, The Occult Roots of Nazism. In it, a couple of chapters were devoted specifically to Liebenfels and the "Order of the New Templars." Based on new archival documents, Goodrick-Clarke significantly supplemented the story about Liebenfels, although his story could not be called exhaustive. Rudolf Mund's book Jorg Lanz von Liebenfels and the Order of the New Templars, which appeared in 1976, became a kind of response to these scientific works. Former SS officer Rudolf Mund considered himself Liebenfels' successor. It would seem that numerous documents should have been at his disposal (as Archprior of the "Order of the New Templars"). If there were any, then Mund was by no means in a hurry to share their content on the pages of his book. Two-thirds of it consisted of previously known facts, although one-third was still of particular historical interest - it told about the creation and beginning of the "Order of the New Templars." After that, silence reigned around the figure of Lanz-Liebenfels for many years. It was violated in 1991, when the author, hiding under the pseudonym Ekkehard Hieronymus, published the book Lanz von Liebenfels. By and large, it was an extensive bibliographic reference book, which was supposed to take into account all even the slightest mention of Lanz-Liebenfels, as well as describe his works and works. When studying it, it is striking that the author preferred to focus exclusively on those publications that, apparently, were at his personal disposal. So, for example, the enumeration of issues of the Ostara magazine is incomplete, although the content

missing numbers could be (at least approximately) learned from the works of Dime, Gutsrik Clark and Mund. Again, interest in the figure of Liebenfels has arisen very recently. It was then that two works were born: "Therefore we found the house of the Templars" by Walter Paape and "Lanz von Liebenfels. Theosophy and Ariosophy. The New Templars and Assyrian Beastmen by Horst Lorenz. The reasons for writing these papers were

different. If Walter Paape was interested in The Order of the New Templars from a local history point of view, then Horst Lornetz attempted to scientifically justify the theories put forward by Liebenfels. Such interest led to the fact that some of the works written by Lanz-Libenfels began to be republished in some German publishing houses.

For a long time it was believed that the only contribution of Lanz-Libenfels to modern science was the word "ariosophy" he coined. Otherwise, he was of interest either to historians who tried to present him as "Hitler's predecessor", or to near-historical researchers who once again built the model of the "occult Reich". The situation changed overnight - it happened in the spring of 2006. On May 19, 2006, the largest German newspaper "Bild" came out under the scandalous headline: "Primitive man had sexual relations with primates." The reason for such statements was the research of scientists from Harvard University, which were published in the specialized journal Nature. They said that primitive people and primates, standing at different stages of evolutionary development, could have a common offspring. After that, even the quite conservative information and political magazine Der Spiegel did not stand aside, which in its 21st issue in 2006 published an overview article devoted to this more than delicate problem. It said that with the help of gene analysis, it was established that humans and primates could give rise to some types of hybrid creatures. Forgotten many decades ago, the theories of Lanz von Liebenfels turned out to be in demand again. This time, the German press preferred to talk about him not so much as a "predecessor of Hitler", not as a "crazy racist", but as a "researcher who drew his conclusions based on an analysis of the Bible and other ancient texts."

Then another scientific sensation followed. Svante Pääbo, director of the Institute for Evolutionary Anthropology. Max Planck (Leipzig), announced the results of the decoding of the Neanderthal genome. It turned out that some of the people living today have among the distant ancestors of Neanderthals. This discovery came as a revelation to many experts, since earlier data indicated that Neanderthals did not participate at all or almost in the formation of the genetic structure of modern humans. A group of scientists, led by Professor Svante Pääbo, found that from 1 to 4% of the Eurasian genome was inherited from Neanderthals. The most common theory of the emergence of modern man today claims that the ancestors of *Homo sapiens* appeared in Africa about 200 thousand years ago. A relatively small group of people then left the African continent and settled in other parts of the world about 50-60 thousand years ago. Although the Neanderthal gene footprint among the inhabitants of Europe, Asia and Oceania is very small, it is significantly more noticeable than was found in previous genetic studies. "They are not completely extinct. Neanderthals are still living in some of us - just a little," Professor Pääbo said. The problem is that humans and Neanderthals were considered to be two fundamentally different branches of evolutionary development.

Such a sudden "actualization" of the theories expressed by Jörg Lanz von Liebenfels more than a hundred years ago makes us take a closer look at this figure, as well as the "Order of the New Templars" he created, which can rightfully be considered one of the most mysterious organizations of the twentieth century.

## Chapter 1

### IN DREAMS OF THE TEMPLARS

The figure of Jörg (Georg) Lanz von Liebenfels has always been associated with many secrets and mysteries. One of these mysteries relates to his name. If ordinary people never hid some of their personal information, then in the case of Lanz, everything was exactly the opposite. In the religious school at the abbey of the Holy Cross, he was known under the name of Adolf Lanz. He acquired the name George, being in a Catholic order. In subsequent years, he often used this name, which signed his numerous publications. In the community of the Holy Cross, the abbot and novices called him Schurl, which was the Austrian dialect form of the name Georg. His papers, including a spiritual patent, were issued to Dr. Jörg Lanz. Until the moment when Georg began to publish his arguments and versions of historical events, the name Liebenfels was not known to anyone either in the community of the Holy Cross or in the department of the Vienna Archdiocese.

What was the real name of the creator of the "Order of the New Templars"? After his birth in the parish register of one of the Viennese churches, he was recorded as Adolf Joseph Lanz. His father Johann Lanz was a teacher. He, like his son, was born in the fourteenth district of Vienna, Penzing. Adolf's mother's name was Katharina, nee Hoffenreich. Johann Lanz and Katharina Hoffenreich were married on October 22, 1873 in the church of Reichdorf, which belonged to the 15th district of the Austrian capital. Their son was born on July 19, 1874. The German researchers extracted this information from the parish register. They fully correspond to the data that were available in the community of the Holy Cross. In addition, they are confirmed by the instructions that were published in the annually published newsletter - "State of the staff of the Vienna Archdiocese." This publication was a kind of reference book, which provided brief information about all Catholic priests and leaders of Catholic orders. Again, in all these materials nothing was said about Liebenfels, and even with the aristocratic prefix "von". Similar ignorance was inherent in the archives of the nobility, whose documents are currently stored in the Austrian State Archives. The situation is similar with the Swiss archives. Only the registration form has survived, which was used by the Austrian police to keep records of the place of residence and register people who arrived in Vienna. The registration form read as follows: Georg Lanz von Liebenfels was born on May 1, 1872 in Messina (Italy), has no citizenship. Father - Baron Johann Lanz von Liebenfels, mother - Katharina, nee Skala.

However, the information provided in the registration form is false. It was from these false data that an equally false identity card was then obtained, which for some time was issued in four languages in the Austro-Hungarian Empire. Lantz was so engrossed in his hoax that he even ordered the wrong date of birth to be stamped on his tombstone. Why did Adolf Lanz need this hoax? If some distortion of the father's name was used in order to assign himself a baronial title, which could give his image a certain romantic areola, then a thorough distortion of the mother's name remained a mystery for a long time. For many years, researchers could not understand why it was necessary to change the German surname "Hoffenreich" to the Italian - "The Rock". However, over time, a version was put forward, according to which Adolf Lanz intended to hide his ancestors, or rather the presence of Jews among them. The pedigree of Adolf Lanz was as follows.

If you look at the paternal line that came from Johann Lanz, then everyone here was definitely Catholic. With regard to the ancestors of Katharina Hoffenreich, such a confident judgment cannot be made. Formally, her mother and father were Catholics - Josef Hoffenreich came from the territory of the Czech Republic, and Antonia del Fabro from the northern Italian city of Udine, which was located between the Alps and the Adriatic coast. Antonia's father was engaged in the production of cheese and salami in Udine. Considering that Josef Hoffenreich later took up the same business, it can be assumed that he inherited the business from his father-in-law. In this case, special attention should be paid to Abraham Hoffenreich, a native of Slovakia, who was engaged in trade. It should be noted that in the middle of the 19th century, almost all Slovak trade was in the hands of Jews, and therefore the surname "Hoffenreich", despite its German sound, can be perceived as Jewish. However, no precise indications regarding the religion of Abraham Hoffenreich have been preserved in the documents. It is only known that he

was married to Katarina Yanton, whose name does not allow us to establish either nationality or occupation. After the end of World War II, the German explorer Wilfried Deim tried to contact Adolf Lanz's brother, Josef, but received no answer regarding the national origin of his ancestors.

However, the proposed interpretation is by no means the only explanation why Adolf Lanz falsified his origin, as well as his name and date of birth. One of the people close to Liebenfels, Theodor Czepl, who not only was an adherent of the "Order of the New Templars", but even led this organization for some time after Lanz's death, put forward his own version of what happened. He believed that Adolf Lanz deliberately changed his name and date of birth in order to mislead people who would try to make his horoscope. That is, Adolf Lanz took for himself the so-called "astrological pseudonym".

In practice, it turned out that Lanz gave his father the title of baron, thus he himself "became" an aristocrat. In the future, Lanz began to use instead of his native name Adolf the spiritual name Georg, which he received in a Catholic order. It turned out to be recorded in these documents. It is possible that Lanz attributed extra years to himself in order to correspond to the image of the "mountain elder", which was actively used in many sects and religious new formations. He preferred to sign his last publications as Lanz de Liebenfels. Name mangling meant a lot to Lanz. Since his Austrian nobility would never have been recognized, he indicated Messina as his birthplace, added a few years to himself and was constantly called George.

Even if there were no evidence of Theodor Czepl, it would still be very difficult to imagine that a person with a temperament like Adolf Lanz could very

dead to hide in the community of the Holy Cross their aristocratic origin. In addition, in order to be accepted into the monastic community, he had to present valid personal documents. The version of the noble origin of Lanz-Liebenfels was repeatedly expressed by his closest associate Theodor Czepl. Once again, it was set forth in the obituary that Czepl wrote on the death of Liebenfels in 1955. In it, he reported that Lanz came from "an ancient family of patricians." "In the old church of Zutzgen in the canton of Aargau, above the crucifix, which is placed in front of the main altar, one can also see the coat of arms of Lanz von Liebenfels: a silver wing of an eagle in a red field." Two branches of "this well-known knightly family" reached a very high spiritual position by the 19th century. Catholic abbesses came from both branches of the family. It was alleged that for some time the Liebenfels were the owners of the "Cistercian abbey of St. Urban in the canton of Lucerne." Czepl stated: "We can safely talk about a fateful mission inherited from generation to generation, since then [Lanz-Liebenfels] ... heeded the voice of his blood and, on his own impulse, went to the Cistercian abbey of the Holy Cross, located in the Vienna Woods." However, all these statements were based on constructions that were made by Lanz himself. He dealt rather capriciously with the genealogy of the really existing family of Liebenfels when he "established" his family connection with him. In fact, Lanz contacted the representatives of the Liebenfels family only after he left the community of the Holy Cross. It was he who took on a "new" surname. According to one version, Adolf Lanz was at one time friendly with one of the representatives of the Liebenfels family - Felicetgi, which predetermined his "aristocratic" choice. The Austrian noble archive even had some documents that related to this aristocratic family. Most likely, Lanz quarreled with representatives of the Liebenfels family when he began to extol the blonde race as "true masters" in his works. However, since almost everyone in the Liebenfels-Felicetgi family was dark-haired, this could hardly please them particularly. Lanz himself decided to borrow the surname "Libenfels", as he believed that she "suited" him. However, when studying the history of the "Order of the New Templars" and its racial ideology, it does not matter whether Lanz was a distant offspring of an aristocratic family or whether he appropriated a title of nobility (which is most likely). Aristocracy in the circles of Völkisch and Ariosophists has always been understood in a specific way. This, for example, is indicated by the subtitle to one of the first issues of the Ostara magazine -

"Völkisch-thinking as an aristocratic principle of our time". Possession of a title of nobility was more of a psychological device.

Lanz himself changed his name more than once. So, for example, until the 30s, he signed "Lanz Liebenfels", then he began to sign "J. Lanz von Liebenfels. In this case, the letter "Y" meant Jörg, which was a Germanized form of the name Georg. However, we will talk about Adolf Lanz's predilection for the name Georg a little later.

Almost no information has been preserved about the childhood and youth of Adolf Lanz. It is known that he attended a school located in Rose Lane (12th arrondissement of Vienna). In addition, autobiographical reasoning has been preserved in which Lanz-Libenfels spoke about his experiences associated with his youth. He wrote: "From early childhood, my only and most cherished desire was the possession of the sword of the Templars. I also dreamed of acquiring one or more Templar castles so that they could be restored." "I eagerly read everything I could find in my childhood about the Templars. By chance, the first opera I heard was Marschner's Templar. I was indescribably delighted when I first saw the Templar. I was determined to devote my whole life to serving the idea of the Templars. All my free time I wanted to travel around Europe." We must immediately make a reservation that at the turn of the century, opera in Austria and Bavaria was something

more than just a musical performance. It turned into a powerful medium through which it was possible to bring any ideas to the public. Richard Wagner took full advantage of the "educational function" of the opera in those years. It is not surprising that his creations made a powerful impression on the public. For example, Hitler was greatly influenced by the opera Rienzi. Hitler's friend from his youth, Kubicek, recalled that after the opera, the future Fuhrer walked enthusiastically and tenderly, imagining himself in the role of the protagonist of the opera, the people's tribune Rienzi.

"It was the most amazing hour that I experienced with my friend. It is so unforgettable that even the simplest things (the clothes that Adolf was wearing that evening, the weather) are still alive in my memory, as if this event is timeless. Looking into the past, I understand that neither Adolf's speeches, nor his political ideas, but that one hour on Mount Freinberg, I remember most clearly in our friendship with him. It was then that the question of his life path was decided .... And here we are in the theater, burning with delight and holding our breath, together with Rienzi we become the people's tribune of Rome and experience its subsequent fall. By the time it was over, it was past midnight. Adolf, with his hands in his coat pockets, silent and withdrawn, walked through the streets to the outskirts of the city. Usually, having received artistic impressions that excited him, he immediately began to speak, sharply criticizing the production. But after the Rienzi, he was silent for a long time. This surprised me and I asked him what he thought of opera. He gave me an unfamiliar, almost hostile look and said rudely: "Shut up!" .. I wanted to ask where we were going, but his deathly-pale face was so terrible that I suppressed the question in myself. As if pushed forward by an invisible force, Adolf climbed to the top of Freinberg, and only now did I realize that we were no longer alone and in darkness, because the stars were shining brightly above us. Adolf stood in front of me, grabbed both my hands and squeezed them tightly. He had never done this before. From the grip of his hands, I could feel how excited he was. His eyes shone feverishly with excitement. The words did not flow smoothly from his lips, as they used to, but rather escaped, hoarse and stormy. From his voice, I could even more understand how much what he saw shocked him. Gradually his speech calmed down and the words flowed more freely. Never before or since have I heard Adolf Hitler speak the way he did when we stood alone under the stars as if we were the only people in the world. I can't repeat every word Adolf said. I was struck by something unusual that I had not noticed before, even when he spoke to me in moments of the greatest excitement. It was as if his other self was speaking from within and thrilling him as much as it did me. And this was not the case when the speaker is carried away by his own words. On the contrary, I rather felt that he was listening with surprise and emotional excitement to what burst out of him with primitive force. Like a flood breaking through a dam, the words rushed out of him. Like magic

he created grandiose, inspiring pictures of his own future and the future of his people."

Most likely, Adolf Lanz also experienced similar feelings, who, after Marchener's opera, was finally convinced of the need to become a Templar. It is possible that it was thanks to the opera that Lanz formed his ideas about the paraphernalia related to the Templars. First of all, this concerned the castle of the Templars. He himself wrote: "When, after many years of searching for places associated with the Templars, I indulged in weary cowardice, was ready to give up, then for a few minutes my eyes saw a spectacle of fabulous beauty. In the purple of the evening sunset, I saw the ruins of Helchenburg Castle. I decided to call him Werfenstein. I wanted this castle for myself, and therefore I decided that I would get it, no matter how expensive it was.

Despite the fact that Lanz was impressed by the legends of the Templars, he preferred not to be limited to empty dreams, but decided to bring them to life. He tried to find the necessary funds for this. In general, the image of the Templars, which

formed by the beginning of the twentieth century, was very complex. It merged ideas about knights and mystical ideas about religious orders. It was a deep and incomprehensible mysticism that distinguished the Templars from many other knightly-spiritual orders of the Middle Ages. Most likely, this side of the image of the Templars attracted Lanz the most. Perhaps this was the impetus for him to end up in the abbey of the Holy Cross. If it was not possible to become a Templar, then Lanz wanted to be in one of the old religious orders.

The psychological attitudes described above led to the fact that a year after passing the matriculation exams, Adolf Lanz went to the abbey of the Holy Cross. On June 31, 1893, he was admitted to it as a novice. This circumstance indicates that Lanz made his trips in search of "places associated with the Templars" at an even younger age. It was a very conscious move. Later, he tried to present it to his associates as the "voice of blood". It makes sense to once again point to the part of the obituary that spoke about this event. Lanz "heeded the voice of his blood and, on his own impulse, went to the Cistercian abbey of the Holy Cross, located in the Vienna Woods."

Once in the monastery of the Holy Cross, where Lanz took the name of brother Georg, he developed an energetic activity. For the most part, it concerned the writing of research papers, which in many cases were devoted to the history of local attractions. It was in this capacity that Lanz was able to give free rein to his imagination. One of the most important works of this period, written by Lanz, appeared in 1894. She called herself "Berthold von Troyn". Lanz expressed his authorship in the title as follows: "written by fra G.o.c." (brother Georg, ogaipÿs sÿÿÿersiepÿÿÿ, that is, the presbyter of the Cistercian order). This research work had its own background.

On the territory of the Abbey of the Holy Cross since the Middle Ages, there were many tombstones and tombstones. Most of them were discovered when the covered gallery around the monastery courtyard was being repaired. Among the found monuments was also the gravestone of Berthold von Troyn. When the tombstone was removed from the ground and cleaned, it was found that there was a bas-relief on its reverse side.

It was this bas-relief that drew the attention of brother Georg (Lanz), who attempted to interpret it in a specific way. The great importance Lanz attached to this gravestone is evidenced by the fact that he wrote a separate work dedicated to this monument. Brother Georg (Lanz), assumed that the bas-relief depicted Berthold von Troyn, whose name was carved on the front side of the tombstone. The peculiarity of the bas-relief was that the depicted von Troyn trampled underfoot an incomprehensible animal-like creature. Lanz interpreted this creature as a symbol of evil. Lanz himself described the bas-relief as follows: "The right hand, which is usually a symbol of honor, points down to an animal-like creature that is bent under the feet of a person. The extended right leg presses the tail of the animal. The left leg bent at the knee is placed on the back of the animal, which is trying to raise its head. Left

the leg represents the energy of suppression. Now you can understand what the grimaces of the creature mean, which is under the feet of a person and which the right hand points to. This is an evil that a person must fight all his life and which can only be overcome through his death. This fight is the highest honor."

This interpretation of the bas-relief did not satisfy everyone. Lanz's work ended up in the "Union of Lovers of Antiquities of Vienna", whose members offered their own interpretation of the image. Thus, Dr. Lind, editor of the Bulletin of the Union of Antiquities Lovers of Vienna, suggested: "The inscription and the bas-relief clearly do not fit together. It seems that they can be dated to different times. And therefore, in essence, they are far from each other. It was assumed that the scene of the Last Judgment was depicted on the back of the tombstone,

where Christ predetermined the fate of the world. In addition, it was suggested that the bas-relief image appeared earlier, and only then the stone slab began to be used as a tombstone, in fact, when the name of Berthold von Troyn was engraved on it.

In 1959, the work of Karl Ettinger "The oldest tombstone of the Duke of Austria" was born. An attempt was made to analyze a tombstone found at the end of the 19th century. In his research, Karl Ettinger tried to rely on known historical facts. He came to the conclusion that the tombstone belonged to the young, never reigning duke Henry the Cruel, son of Leopold Mý of Austria. During the absence of his father, who was in northern Italy with King Henry, the son planned to usurp power, and possibly even take his father's life. However, Duke Henry the Cruel died at a very young age. In the Abbey of the Holy Cross, among many burials, a grave was found in which the body was burned to the ground. Ettinger suggested that the young duke's body was burned as punishment for a crime against his father. Ettinger wrote: "If we summarize all of the above, we get the following. The slab found is the oldest surviving tombstone of a secular nature. It belonged to a man who died around 1230. The image of the deceased, barefoot trampling a monkey (a symbol of a demon) on a tombstone, is a demonstration of a symbolic struggle with the indicated demon. The gesture of the hand and the position of the figure indicate that this struggle was significant. In this case, the bas-relief acquires a unique meaning, namely the desire of the ill-fated criminal to atone for his sins. He can only rely on the mercy of God... This explains why the gravestone was overturned very quickly under mysterious circumstances. You can also understand why the grave of Henry the Cruel and his wife Agnes is covered with slabs without a cross... For the monks themselves, the memory of a criminal who risked raising a hand against his revered parent was an annoying factor from the very beginning. Nevertheless, it is the annals of the Abbey of the Holy Cross that provide the most detailed description of the life and death of this gloomy figure. When the monks decided to restore the devastated monastery, they moved Henry's tombstone from the capital, placing it at some distance on the grave of Marshal von Troyn, who was probably buried here in 1254. The tombstone was turned over and an epitaph was carved on its reverse side. The graves of Henry the Cruel and his wife were covered with ordinary slabs, which consigned them to oblivion.

If we ignore these descriptions, then it should be noted that we should be primarily interested not in this or that interpretation of the tombstone, but in the fact that in this case the work of brother Georg (Lanz) was seriously considered by historians. By the way, the Austrian and German researchers themselves have not yet come to a consensus regarding the tombstone of Berthold von Troyn found in the abbey of the Holy Cross. So, for example, in 1976 Wolfgang Hilger's work "Imaginary tombstone of Henry the Cruel" was published, in which the author suggested that the slab with a bas-relief was originally planned to be used for the construction of the choir hall of the Gothic church of the monastery. In this case, it was suggested that the Old Testament prophet Daniel was depicted on the bas-relief. Art critics, both past and present, agreed on only one thing - the man depicted in the bas-relief, trampling on an animal-like creature, was anyone, but not a Templar.

Lanz himself, by virtue of his daydreaming, preferred to see in the tombstone precisely the historical evidence of the "knights of the Temple". In one of the conversations with his close associates, Lanz-Libenfels told that during his stay in the monastery of the Holy Cross he had a night vision. He dreamed of a perfect face, framed by blond curls. Lanz then "understood" that it was Marshal Troyn, who "in reality" was a Templar. As you can see, even in the role of the Cistercian, Lanz did not give up his fantasies on

Templar theme. However, if earlier the "Templar fantasies" were associated with images gleaned from historical literature and opera productions, now they seemed to be based on a historical artifact - the found gravestone of Berthold von Troyn. From that moment until his death, the Templars were the theme that played a central role in Lanz's worldview.

From a purely historical point of view, the Templars, or the order of the Templars, arose in 1119. Nine years later, the activity of the order was sanctioned by the Pope. The main task of the order was to protect the pilgrims heading to the Holy Land, as well as to protect the Church of the Holy Sepulcher. The name of the order "Templars" or "templars" was derived from the location of the grand master, whose residence was located on the site of the former temple of Solomon in Jerusalem. After the last stronghold of Christians in Palestine, the city of Akkon, fell in 1291, the grand master of the Knights Templar moved his residence to the island of Cyprus. On the initiative of the French King Philip IV the Handsome and with the sanction of the Pope in 1312, the Order of the Templars was defeated. However, this historical information actually had nothing to do with the "Templar ideology" of Lanz-Libenfels. Lanz assumed that the "true" task of the Templars, as well as of the entire medieval church, was to preserve the racial purity of the "blonds", as well as to prevent racial mixing. The Templars became a kind of symbol around which Lanz's ideology began to take shape. He assumed that all people were divided into two groups. On one side were fair-haired people, whom he later began to call asings (derived from aces - Germanic gods), heldings (from the German word Not - hero) or arioheroics. They were conceived by Lanz as representatives of the noble master race. He classified all other people as Chandalas (one of the lower Indian castes) or Afflings, that is, "monkey-like". Lanz felt the greatest contempt for the Jews, whom he could call in his constructions big, vanings, schrettlings ("resembling goblin"). Purebred Asings had to maintain their racial purity by all means, including fighting and suppressing the Chandalas. According to Lanz's interpretation, the tombstone of Marshal Berthold von Troyn depicted an arioheroic who trampled on a dehumanized affling with his feet. An attempt to portray the church activity of the Middle Ages as an attempt to preserve racial purity did not find understanding in the abbey of the Holy Cross. Later, Lanz expressed the version that it was for this reason that he was forced to leave the monastery.

The tombstone, which could belong to both Berthold von Troyn and Heinrich the Cruel, one of the most odious figures in Austrian history, Lanz connected with his own theory, making this monument almost the starting point of his worldview. In No. 18 of Ostara, which was later published by Lanz-Libenfels, he reported the following about the tombstone: "The tombstone of Berthold von Troyn, an Austrian marshal (died about 1260), is one of the oldest Romanesque sculptures in southeastern Germany. It was found in 1894 in the covered gallery of the Abbey of the Holy Cross and gave impetus to the author of these lines to engage in Ariosophical research. The bas-relief depicts a man trampling a siren. For Lanz, such mythological creatures as sirens, fauns, satyrs, were the expression of representatives of lower races who certainly wanted to overthrow the noble Aryan heroes. In this passage, another point is very revealing: Lanz speaks of Austria as "southeastern Germany."

In the already mentioned obituary, which was written by Theodore Chapel, this story was stated as follows: "The tombstone was removed and subsequently installed



the stone of Marshal Berthold von Troyn, a loyal vassal of Frederick the Warlike, the last of the line of Babenberg dukes. The tombstone found its last habitat in the hall of the capital of the monastery. During this, he [Lanz-Libenfels] discovered a connection with the Knights Templar. This forced him to abandon the priesthood, in order to then embody the ideals of the order in the world. This was impossible to do while staying in a monastery. Thus, he preferred secular clothing to monastic vestments. He fulfilled his mission as one of the most eminent Cistercians of our time, being a mystic, a romantic, and a re-creator of ancient traditions and mysteries long forgotten."

Before considering the plot connected with how Lanz left the monastery of the Holy Cross, it is necessary to separately point out the fact that he, as a novice, found a mentor in the person of Nivard Schlösz, an expert on the Old Testament and oriental languages. The late works of Lanz-Liebenfels bear a distinct imprint of the deepest knowledge of the Bible, little-known apocrypha and Gnostic texts, as well as the religious traditions of the Ancient East. Schlögl himself was a convinced anti-Semite who considered the Jews of the Old Testament to be an arrogant and arrogant tribe. Commentaries on the Old Testament, authored by Schlögel, were so saturated with anti-Jewish sentiment that they even made it to the list of books banned by the Vatican. Despite some contradictions that existed between Lanz and Schloegel, it can hardly be denied that it was this mentor who had a significant impact on the formation of the racist ideology of the "new Templars".

If we talk about the departure of brother Georg (Lanz) from the monastery, then in his book Rudolf Mund reported that he did this with the consent of the prior in order to "implement the idea of restoring the Knights Templar." This information is completely untrue, since in the annals of the abbey of the Holy Cross this story was described as follows: "Succumbing to the temptations of the world and the temptations of carnal love, on April 27, 1899, he rejected the monastic robe and honor of the priest, the Catholic, and probably also the Christian faith and left us in disgrace. The archivist of the Abbey of the Holy Cross, P. Watsl, in a conversation with the researcher Wilfried Deim, noted that his predecessors were "conscientious people" who did not use official language, but described only what actually happened. Since in the case of Lanz "temptations of carnal love" are mentioned, it is possible that a woman was involved in this case.

The point in the analysis of this version was put only at the beginning of the 21st century, when it was found out that Lanz in the specified period was married on the island of Helgoland (North Sea). At first it was assumed that his wife was a certain person who, after the death of her first Jewish husband, financed the acquisition of Lanz's Werfenstein castle. Allegedly, Lanz divorced her when she went bankrupt. The situation was able to clarify the German researcher Walter Paape. The peculiarity of the circumstances was that until 1890 the island of Helgoland was in British possession. After it was transferred to Germany, the island continued to have its own, different from the German, marriage and family law for ten years. Its distinguishing feature was the refusal to officially register marriage as such. The marriage was performed by a local pastor, who was paid a fee of 200 marks. One of the most famous suitors of the island of Helgoland was the writer August Strindberg (we will talk about him later). It should be noted that when marrying on the island, the bride and groom were not interested in either their nationality or citizenship, which was a very liberal practice. This circumvented many of the obstacles that existed in the marriage law of Germany and Austria. From the documents it followed that on August 24, 1899, that is, four months after Lanz left the Abbey of the Holy Cross, he was married on the island. His chosen one was Friederika Helena Antonia Conrid (nee Schifferdecker). She was 13 years older than her fiancé.

She was the daughter of the Königsberg brewer Schifferdecker, who sold his business in 1869 in order to open a cement plant in Heidelberg with the proceeds. Information about this wedding, of course, does not remove all questions. For example, about the very rare signature of Lanz-Libenfels - Don Jorge Lanza di Leonforte.

However, the story described above does not in the least contradict the fact that Lanz nevertheless found it impossible to remain in the monastery because of his racist beliefs. Considering the words that he "rejected the Catholic, and probably also the Christian faith", it seems very strange passage from the obituary in which Czepl mentions Lanz-Liebenfels as one of the "outstanding Cistercians of our time." After leaving the monastery, Lanz could hardly be considered a Cistercian at all. However, this statement still had its own specific meaning. Lanz has long viewed his life as a kind of sacred act. After he adopted a new spiritual name, he began to see this act as establishing a connection with the traditions of the order. Of considerable importance was also the fact that he received the name Georg (Jorg) as a spiritual name. As you know, Saint George is still perceived in the Christian tradition as one of the most famous dragon slayers. Brother Georg (Lanz) could see something similar in the bas-relief of the gravestone of Marshal Berthold von Troyn. In this case, the struggle with the dragon and the trampling of an animal-like creature, very reminiscent of a monkey, could be considered as a symbolic expression of the struggle between fair-haired arioheroics and dark-skinned chandalas. Under these conditions, Lanz may have believed that the name Georg was ideally suited to propagate his racist theses.

So, for example, in the *legendarium* (a collection of legends of the "Order of the New Templars"), Jörg Lanz Liebenfels wrote that "St. George was nothing more than a Christianized ancient Aryan deity of strict racial selection", which "had to free a high-born woman from the power of a non-subhuman monster or ape-like creature." If we agree with the proposed interpretation, then there is nothing surprising in the fact that Lanz decided to keep the spiritual name George.

After Lanz-Liebenfels founded his own order, this could be seen as an attempt to confirm the legality of the use of his spiritual name. However, this time Lanz decided to build his order on the basis of "the ancient ideals of the Templars." There is no doubt that he was convinced from the very beginning that medieval Catholicism was designed to preserve the purity of the race. In addition, he had no doubt that the founders of the Cistercian order were precisely the Arioheroics. The Cistercians lost their former role under the pressure of the "Jewish" Jesuits (allegedly the second general of the order was a Jew - Land later abandoned this version). It was the Jesuits that Lanz blamed for the fact that Chandalas began to convert to Catholicism, which eventually distorted the meaning of original Christianity. However, this idea will not crystallize immediately after Lanz leaves the Abbey of the Holy Cross.

Johann Walthari Wölfl, in the 101st issue of the journal *Ostara*, attempted to give a generalized exposition of the teachings of Lanz-Liebenfels. Wölfl argued that "religion is essentially an ancestor cult and a racial cult". In this regard, it has been suggested that Lanz considered "early Christianity an Aryan ancestor cult." "And only in the hands of immigrants from the Mediterranean did it become a terrible scourge, with the help of which it was planned to grow a breed of noble people." Allegedly, this is why in 1899 Lanz "decided to get rid of Rome, so as not to end up becoming a Jesuit."

In other words, Lanz, during his stay at the Abbey of the Holy Cross, assumed that it was under the influence of the Jesuits, and therefore wanted to become "free from Rome." The slogans proclaiming "freedom from Rome" were quite willingly used by the Austrian deputy Georg von Schöner. He was not just an ardent anti-Semite, but demanded the allocation of the German-speaking territories of the Austro-Hungarian Empire, so that they

could join Germany. These ideas were not very popular, although they found a certain number of adherents in the intellectual community. Some sources indicate that during Hitler's stay in Vienna, a glazed plaque was hung over his bed, which was written in black, red and gold type (German national colors). The inscription on the tablet read: "Without Judea and without Rome, we will build a German cathedral. Heil!

One way or another, in 1903, Lanz-Libenfels published a book called "Catholicism against the teachings of the Jesuits." Some authors, such as Nicholas Goodrick-Clarke, believe that this was a reflection of his anti-clerical activities. One cannot agree with such categorical conclusions, since Lanz-Libenfels repeatedly stated to his adherents that "it was not worth identifying the teachings of the Jesuits with Catholicism, since in Catholicism there were hidden a lot of truths drawn from Ario-Christianity." For this reason, Lanz has always had great reverence for Holy Scripture. He said, "The Bible is the book of a man-master. This is a book in which the struggle against the apes was reflected in iron immortal words. Elsewhere he stated: "Therefore, our ancestors in the Middle Ages perceived the "Christian Church" as an ariosophical institution of the sacred selection of the heroic race." Based on these statements, one can unequivocally conclude that Lanz felt himself to be a "true Christian" who was surrounded by representatives of "false" Judeo-Christianity. It was for this reason that he could leave the monastery. Despite this, Lanz considered himself associated with the Abbey of the Holy Cross almost throughout his life. This was expressed, for example, in the request to bury him after his death in this particular abbey.

## Chapter 2

### CREATION OF THE ORDER

The memoirs of Lanz-Libenfels have been preserved, in which he talked about how the establishment of the "Order of the New Templars" took place. This information was given in the book by Rudolf Mund, but for some reason was not used by other researchers:

"The year 1900 was drawing to a close, and Christmas was approaching. I had a lot of work. An eventful, but at the same time extremely hectic year, forced me to constantly move from one place to another. I didn't have a minute of free time to stop and calmly think. I was literally flooded with a flood of new ideas, and my whole activity was to have time to fix the new thoughts that arose in my head, which I tried to write down in a hurry. Everything happened so quickly that I actually did not have time to evaluate these ideas from a practical point of view. This year and the previous year, I was most occupied with two ideas that I tried to formalize in order to patent as inventions. It was about the Telebinet automatic braking system for railway transport and about the "discotruck" (disk propeller wheel), which could act as a universal transitional impeller in airplanes, sailing ships, submarines, sailing sledges, racing cars. They would be driven by the wind through the use of special turbines. However, the registration of patents only for these two inventions, which were important for all civilized countries of the world, required many long-distance trips, studying material in libraries, visiting factory floors. In addition, it was necessary to negotiate with the patent office, model makers and other interested parties.

When I finally managed to get patents, I was able to take a breath and pay more attention to the humanities. I was interested in any books that could help me with the realization of my main dream, the dream of life, namely the revival of the Knights Templar. At the time, I was writing a review of a book by Dr. Alexander von Peetz, which was dedicated to holy and sacred places. I wanted to meet him in Vienna to talk. In addition, I hoped that he would show me in Vienna several churches that were mentioned in his work. I also wanted to speak with Brother Herwig and Brother Fridolin to discuss the planned creation of the New Templar Order a couple of years ago. At that time, I did not attach any importance to the official institution of the order for several reasons:

All my friends, wise people, considered this undertaking not only hopeless, but also very unsafe, since it was in our time that the Chandalas reached their highest flowering. No one could have imagined that we would ever be able to defeat the Chandalas and break their world domination.

From the very beginning, I wanted to put the idea of the new Templars that inspired us into the form of popular science books and spiritual publications.

The material basis for our institution was to create our own building and real estate.

Because in previous years, technical inventions, long-distance business trips and the troubles associated with them did not allow me to engage in serene writing, research and search for a building intended for the New Templar community. Other than that, I did not find anything suitable, and therefore did not hurry too much with the official foundation of the order. So far there were only three of us, and we were in complete peace of mind, waiting for the Divine sign. At that time I was young, impatient, unceremonious. Obstacles tested my patience, which, by the way, was not so much. If I had only known then how difficult and lengthy this voluntary activity of mine would be, then surely I would not have had the courage and strength to undertake it.

I arrived in Vienna on December 23rd. I planned to meet with Herwig and Fridolin on the morning of December 25th to discuss some details with them. The evening of December 24, which everyone wants to use to spend with family or close friends, to relax with them, I decided to use it to head from Vienna to one of the places of pilgrimage, Maria Lanzendorf. The fact is that as early as the beginning of 1900, the previously mentioned Dr. Alexander von Peetz asked me to write an article on Austrian saints and places of worship, which could become an addition to his book on Charlemagne. During my business trips, I tried to get into churches, museums, art centers and historical sites. It was a combination of business and pleasure.

However, the work I prepared was not included as an appendix to Dr. Peetz's book. It was published in 1908, with slight abridgements, as a report in the journal Austrian Treasures (published by Baron Schweiger von Lerchenfeld). It was this work that became the immediate reason for the "Order of the New Templars" to be officially established on December 25, 1900.

I will try to briefly describe the events of that time. On the morning of December 24, I arrived at Marie Lanzendorf. I have been here often enough, but at the time I was too young to understand what significance Marie-Lanzendorf could have had for Templarism. However, up to this point, I have not made any significant discoveries related to this place of pilgrimage. I did not notice that in addition to the pilgrimage church, a semblance of Calvary and the Holy Sepulcher were created, which in fact were Christianized Hörzelberg and the estate of the famous Minnesinger Tannhäuser. These

the objects were located next to Maria-Lanzendorf. It was an eminently romantic area, which I have always liked.

I chose a quiet, calm day when I looked around Golgotha, the church, and the nearby chapel. I was in a happy Christmas mood, full of hopes and vague expectations. And I had the most beautiful Christmas present.

It was an excellent gift, a Christmas present from the Lord. As I walked around the outside of the chapel and glanced at the frescoes and inscriptions, a word caught my eye that struck me like a lightning bolt. It was the word ARTHUR. In fact, it was an ancient word, even if it referred to an image of the Baroque era. She (this inscription) stated nothing more and nothing less that King Arthur, the leader of the Grail Knights, once dwelt in this sacred place! It was truly a wonderful discovery that filled me with indescribable happiness. I knelt on the steps and thanked the Lord for his great mercy. When I left the church and returned from the station to the city, I was in deep thought. How could it be that during my previous visits to those parts, I was not able to notice the image of Arthur, which I discovered only today? The words of Parzival came to my mind: "While in the castle of the Grail, due to

blindness you will not notice that you are in the house of the Grail. To see, one must not only look, but want to see. Vision and reality depend on our desire. After that, a thought popped into my head: the experience in the pilgrimage church was not some kind of accident, but a sign sent down from above!

Once upon a time, I already casually passed by the Grail. Now I have received a second reminder: I must serve not the idol of materialism and technology, a wonderful time, not youth, not strength, but me, your God. They told me from above, you'll see how I can support you and make you happy!

The pieces of the puzzle came together, predetermining my life's work. I was determined to remove all obstacles that prevented my desire to move on the path prepared for me by God. There was no need to be distracted, it was not worth turning either to the right or to the left, but to move directly to the goal, as I wanted.

The grail of the new Templarism must have arisen in these places, and nowhere else! I already knew the prophecies of Nostradamus that the Grail of the Church of the Holy Spirit will arise at a latitude of 48 degrees. And other prophecies said that people would move at lightning speed, talk to each other from a distance and fly above the clouds.

Now I was definitely sure that the time had come for the awakening of the old order of the templars, which should be revived by the new Templars. Telekinet, which by means of electricity could send an airplane or a submarine into the distance, and then control them, had already been invented and patented. I also made a decision. When Herwig and Fridolin arrived in the first half of the festive Christmas day, we were able to agree very quickly, to hold the first holiday according to the ancient ritual. Having embraced and sealed the decision with a handshake, we swore to observe the rules and rituals of the new Templars, after which we formally founded the "Order of the New Templars".

However, this was a very risky move! We had to re-create a religious community with its own worldview and understanding of God, which had many enemies and almost no friends. She would have been opposed by Freemasons, Jews, Jesuits, who could be joined by nationalists. We did not yet have printed books, we did not have a building that could become a center and a home for our ideas. These thoughts haunted me as I led Herwig and Fridolin to the tram. After that, I said goodbye to them and went along Vidnesky Prospekt in the direction of St. Paul's Church. When I entered it, the choir was singing the inexpressibly beautiful Benedictine mass of Franz Schubert. It was one of my favorite things. But this time I was shocked and listened like a paralyzed

unknown charms. I suddenly forgot about the bustle of the human world. I had tears running down my face  
happiness".

As follows from the above story, the founders of the "Order of the New Templars" were Fra Georg (Lanz), Fra Herwig and Fra Fridolin. There is virtually no information about the last two. Some points in Rudolf Mund's book suggest that they were older than his age. "The young Lanz radiated such a strong radiation that he managed to win the hearts of experienced men hardened by life." If there is no information about Fra Herwig and Fra Fridoli, then in the case of the fourth member of the "Order of the New Templars", Fra Armand, the situation was completely different. This order name belonged to the imperial baron Schweiger von Lerchenfeld. He came from an ancient Carinthian aristocratic family, whose coat of arms depicted a lark, a rose and a "wild man", who, as it were, called for silence by putting his index finger to his mouth. Schweiger von Lerchenfeld was born on May 17, 1846 in Vienna. Following the example of his ancestors, he decided to choose a military profession. He first studied at the Vienna Military Academy. In 1866, the young lieutenant, who had just received an officer's rank, was sent to parts of the Austrian army, which, under the command of Archduke Albrecht, were in Venice. The future Fra Armand took part in the battle of Custoza, in which the Austrians defeated the Italians.

After the end of the Italian campaign, the young officer was sent to Dalmatia, where he served in Fort San Lorenzo, located near Ragusa (Dubrovnik). At that time, Dalmatia was a land unfamiliar to the Austrians.

However, Baron Schweiger von Lerchenfeld was not a limited campaigner. He traveled a lot, made geographical notes, tried to write travel stories. After the baron left military service, he received a position in the Baghdad Railway Society, which was supposed to build a highway from Asia Minor through Mesopotamia to Baghdad. In addition, he was one of the first Europeans who visited the then unexplored regions of Kurdistan and the Middle East. This half soldier, half geographer on horseback, with a rifle on his back and a theodolite in his hands, did everything possible to create a new railway line. However, it was only built half a century later.

Known in the second half of the 19th century, the geographical journal *Peterman Review* constantly published geographical maps of newly discovered areas drawn by von Lerchenfeld. As a result, the baron gained worldwide fame as a geographer and until the end of his life was perceived exclusively as a writer who devoted himself to the study of our planet. He wrote the following books: "Under the Crescent Moon" (1876), "Africa" (1885), "Mediterranean Sea" (1888), "Greece", "Danube", "In the Kingdom of the Cyclopes" (1899), "Women's Life", "History of Culture" (1906-1907). In the last years of his life, he published a "thick" popular science magazine "Stone of Wisdom", with the help of which he wanted to interest young people in technology, natural sciences and tourism.

It is possible that it was Baron von Lerchenfeld who drew the attention of a small group of "new Templars" to Werfenigghain Castle, located on the banks of the Danube (we will talk about the official version a little later). Fra Armand, who made many trips and travels, considered this place the most beautiful in Europe.

Then a descendant of an ancient family from Basel joined the "Order of the New Templars", who on the maternal side was a relative of the Parisian archbishop who married Napoleon and Josephine. In the order he was known as Fra Emmilus. He was followed by Fra Alberich, the courier of the Austrian court Alois Fischer. Despite his relatively low post, he was a well-connected man. For example, he was the commander of the Portuguese Order of the Knights of Christ. He even knew the tragically deceased Portuguese monarch Don Carlos. When his coronation took place, Alois Fischer was in the retinue of the Austrian Archduke Eugene. It was Fischer "Order

New Templars" was due to the fact that he had at his disposal the financial resources that allowed him to acquire Werfenstein Castle. Fra Alberich died at the age of 86 on May 24, 1926 and was buried in Gars (Lower Austria).

Over time, the "Order of the New Templars" turned out to be a significant number of military men. It is better to start a story about them with the figure of the Austrian frigate-captain (captain of the second rank) Friedrich Schwickert. He was born on September 16, 1857 in South Bohemia in the town of Krumau. He was the son of small estate nobles who were in the service of the Montenegrin princes. From early childhood, Friedrich dreamed of becoming a sailor. His dream came true. He not only saw the whole world, but was even the chief of the naval headquarters of the Austro-Hungarian flotilla, which was sent to China when the so-called "Boxer Rebellion" broke out there. Rudolf Mund said about this international punitive expedition: "It was the first and, probably, the only military operation, for the implementation of which all the white states of the world united." Friedrich Schwickert himself, who received the name of Fra Gonzalvo in the order, during this military expedition was able to acquire good ties with representatives of the political and military elite of many European countries. Some time later, these connections were used to advantage by the "new Templars". However, it is impossible not to notice that the knowledge of Oriental languages allowed Fra Gonzalvo to calmly communicate with the Asian aristocracy.

Like many of the military who were in the "Order of the New Templars", Friedrich Schwickert was not a typical martinet. Based on personal experience, he attached great importance to the humanities, mysticism and the knowledge of God. Over time, passion for mysticism became his second vocation. He took up astrological research. Under the pseudonym Sinbad (a clear allusion to Schwickert's maritime profession), in 1927 he published in Munich a fundamental five-volume study on astrology. He paid special attention to the problem of astrology and medicine. As if wishing to justify Schwickert's fascination with astrology, Rudolf Mund wrote: "Under the influence of the Enlightenment and the deification of the intellect, all peoples, with the exception of the Anglo-Saxons, abandoned astrology and the humanities, including "faith in God" as blind superstition. Only the Anglo-Saxons during the KhMPI, XIX, XX centuries continued to turn to ancient knowledge, which can be proved by numerous examples of the Second World War (1939-1945); they managed the economy, politics and waged wars according to cosmic principles. The true merit of Fra Gonzalvo, presbyter of the "Order of the New Templars" was the exposure of this mystery, which made it possible to comprehend the secret of the success of the Anglo-Saxons. Friedrich Schwickert died in Vienna on October 15, 1930.

Despite the penchant for mysticism, many of the "new Templars" were successful in their careers, and therefore they could not be called "groundless dreamers". Nor was Blasius von Schemois, known in the order as Fra Gotthardt, a dreamer. He was an infantry general and for some time served as chief of the General Staff of the Austro-Hungarian army. In this post, he succeeded Konrad von Gotzendorf.

Von Schemois was born on January 2, 1856 in Klagenfurt. His father was a major who came from a family of military and mountain peasants. The future Fra Gotthardt graduated from the Vienna Military Academy, where he demonstrated brilliant knowledge, which gave impetus to his future career. Initially, he was sent as a military adviser to Persia, where an Austrian military mission was to help organize an army along European lines. In carrying out this task, von Schemois, who was still a very young officer, earned himself a name in military circles. Like many "new Templars" who came from a military environment (Fra Armand, Fra Gonzalvo, etc.), von Schemois became closely acquainted with the culture, philosophy and religious traditions of the Eastern peoples. This first awakened in him an interest in mysticism, and then led him to the "Order of the New Templars." Von Schemois was a member of the circle that developed around the famous mystic writer Gustav Meyrink. Unfortunately, the archives that contained documents relating to

relations between Meyrink and the "new Templars" were destroyed during the Second World War. However, some indirect indications have been preserved, contained in the book by Willy Schroedter, *The Secret Arts of the Rosicrucians*.

It is known that the interest of von Schemua, as well as of the whole circle associated with Meyrink, was aroused by the incident with Maylander. At some point in his life, this illiterate and poor man heard an inner voice that ordered him to get into a car and drive west. He gathered his meager possessions, loaded his family into the car, and headed in the direction indicated. How long he traveled is not known, but near Darmstadt he was without funds and could not move on. After that, the "inner voice" ordered him to stay where he was and wait. Further versions of the story differ, one said that Maylander met the industrialist Gebhardt, who was, among other things, the president of the German Theosophical Society. He allegedly became interested in Maylander's "inner voice", and after that the family did not know any problems with money. According to another version, the Mailanders worked as weavers, but suddenly quit. After that, the same Gebhardt made Maylander a prophet for influential Bavarian circles. In any case, the Prague circle of Meyrink, which included von Schemois, was constantly in touch with the said Gebhardt.

It was the penchant for mysticism that led von Schemoi to the "Order of the New Templars." Not least of all, he was attracted by the theses of Lanz, who tried to interpret faith in God by empirical means. Having received the order name Fra Gotthardt, von Schemois kept in touch with the Prague circle until the end of his life. At first glance, it might seem that a similar temperament and similar interests should have interfered with a military career. However, everything in life

happened exactly the opposite. At first, von Schemua was the commander of the Austrian corps in Dalmatia. In 1912, he succeeded Konrad von Götzendorf as Chief of the General Staff. Anticipating the impending World War I, von Schemua began to prepare the army entrusted to him ahead of time. At this time, he spent all his military allowances on charitable purposes. It was under the command of von Schemua that the Austrian army was able to win the first victory in the outbreak of the world war. This happened in August 1914 near the town of Zamosc ("Battle of Komarov"). Disillusioned with life, von Schemua "decided to find comfort and strength among the new Templars." He was able to rise in the order to the rank of presbyter. At one of the solemn meetings, he said: "What I unsuccessfully searched for all my life, I found in Werfenstein Castle among the new Templars." During the revolution, the estate of von Schemua was ruined. Most of all, he was worried about the loss of a priceless library. Fra Gothardt died on November 21, 1920 in Klagefurt.

At about the same time as von Schemua, did Field Marshal-Lieutenant appear in the "Order of the New Templars"? Dietrich von Nordgotten, who received the name Fra Rudolf. He was born on January 27, 1859 in Croatia, graduated from the Vienna Military Academy. During the First World War, he commanded artillery units in the 3rd Austro-Hungarian Army of General Brutserman (Eastern Galicia). Rudolf Mund noted that "Fr. Rudolf accepted with great enthusiasm the idea of creating a Templar order." Dietrich von Nordgotten died on May 1, 1936.

Of the many "veterans" of the "Order of the New Templars", Fra Georg (Hauerstein) must be singled out separately. He was one of the first activists of the so-called racial movement. In 1910, he acquired the Thure estate, located near Hannover. There he decided to create the perfect orchard. When his wife died on May 4, 1914, he installed a tombstone with a swastika on her grave, on which was written "God is love." Hauerstein himself died from a hand grenade explosion during the fighting in northern France.

In the spring of 1905, Lanz began collaborating with several well-known theologians to prepare a scholarly edition of early Jewish texts. This project was

undertaken by a publishing committee representing the points of view of Judaism, Catholicism and Protestantism. It included: Moritz Altschuler, a Rabbinist scholar who published the Quarterly Bulletin for Bible Studies, Wilhelm Neumann, professor of theology and canon at the Abbey of the Holy Cross, and August Wünsche, an Orientalist professor. The announcement of an upcoming series called "Monumental Judaica" revealed the ambitious nature of their intentions. The first part of the series was supposed to publish the early Aramaic sources of the Pentateuch; its subsequent sections were to be devoted to Samaritan, Syriac, Gothic and Arabic texts, and also devoted to their interpretations. The second part was supposed to be devoted to the influence that Babylonian and Assyrian ideas could have had on the Jewish religious tradition. Lanz was chosen by the Catholic publisher to replace Neumann, and his titles, "Doctor of Philosophy and Theology, Professor and Presbyter of the Cistercian Order", testified both to his considerable fame among theologians and to the relative reconciliation between him and the Abbey of the Holy Cross. He was invited to cooperate due to his deep knowledge of the texts of the Bible (Septuagint, Vulgate and the Gothic Bible of Wulfila). The conceived series was not published in full - by 1908 only the first five volumes had been published. Lanz was directly responsible for publishing the book of Genesis based on the texts of the Septuagint and the Vulgate.

Soon, journalism so fascinated Lanz-Libenfels that he decided to leave his theological studies for a while. In addition, his connections with anti-Semitic and Völkisch unions in many ways prevented him from participating in a project dedicated to the history of Judaism. For example, in 1905, Lanz met Theodor Fritsch, publisher of the well-known anti-Semitic magazine Molot (Hammer). Around the same time, Lanz began to publish his own magazine, which he called "Ostara". Among the employees of "Ostara" one could find Adolf Harpf, Ludwig von Wernuth, Adolf Warmund, Harald Gravell van Jostenode. Some of the authors of Ostara were known as members of the Guido von List Society.



If we talk about the acquaintances that Lanz made in theosophical circles, then first of all we must mention Harald Grævell van Jostenode (1856-1932), who lived for a long time in Heidelberg. By 1908, this Ariosophist had written several texts, which in their style were very reminiscent of the work of Völkische researchers. In 1905, he published the theosophical work "Ariyavarta", which was a mixture of motives of the Christian and Buddhist faiths. In addition, van Jostenode took part in the publication of various nationalist and theosophical journals. In 1913, he continued the publication of Franz Hartmann's journal under the title "New Lotus Flowers". In July 1906, van Jostenode prepared for publication one of the Ostara issues, on the pages of which he demanded the return of the Habsburg diamonds to the German Empire. This demand symbolized the strength of the militaristic hopes of the Austrian pan-Germanists. A century earlier, on August 6, 1806, when the Holy Roman Empire formally collapsed, the last emperors settled in Vienna, where their imperial regalia were kept. The empire created by Bismarck in 1871 did not include Austria. For the pan-Germanists of the multinational Habsburg empire, this was a big "oversight". The return of the regalia to the new imperial capital would mean, in their opinion, the restoration of the Great German Empire under the sign of the Hohenzollerns and it would include the historical German lands of Austria, Bohemia and Moravia. The Twelve Provisions, fueled by racist, nationalist, anti-capitalist, and anti-feminist sentiments, together with the project of a national church, completed the plan for a pan-German empire that would eventually include Belgium, Holland, and Scandinavia.

The next episode connected with the theosophical projects published in the pages of Ostara was connected with the activities of van Jostenode in July 1908. This time he formulated the whole racial theosophical concept. In addition, van Jostenode

proposed the restoration of Aryan power throughout the world. The occult sources cited for him were the texts of Annie Besant, who was considered the heiress of Blavatsky as leader of the International Theosophical Society in London, and Rudolf Steiner, secretary of the German branch of the society in Berlin.

After that, Lantz began to publish a series of pamphlets called "Bible Documents". The unequivocally theosophical content of these pamphlets was determined by van Joostenode's participation in this project. The second edition of this series, Theosophy and the Assyrian Beastmen, showed how Lanz could use the materials of modern Theosophy, as was already the case with archeology and anthropology, in order to actually embody his own neo-Gnostic religion. He began with a selective interpretation of Madame Blavatsky's main work (The Secret Doctrine), comparing her occult anthropogeny with the results of modern paleontology. He shared her belief in the vanished continents of Lemuria and Atlantis and reproduced the paleogeographic mapping of the world for comparison with the map of Lemuria made by the English theosophist William Scott-Elliot. He compared Blavatsky's reasoning about the lost third eye with the theories of More and Klatz, at the same time agreeing with her on the issue of classifying prehistoric monsters. The last and most important circumstance was that Lanz found a striking theosophical confirmation of his demonic conception of the fall of mankind. Thus, for example, Blavatsky stated that the ancient Lemurians first divided into two sexes and that they lost divine favor, mixing with attractive but inferior species and producing freaks in the process. "They took female animals with them, the female animals were beautiful, but their daughters had neither soul nor mind. They took the monsters with them, the evil demons." Lantz concluded his favorable assessment of The Secret Doctrine by comparing the five root race scheme with the anthropogenic theory of the paleontologist Stratz, which was published in 1904 in the Natural History of Man. According to Lanz, the fourth root race of the Atlanteans divided into pure and bestial subspecies, correlated with the early anthropoids and anthropomorphic apes. The fatal mistake of the heirs of the first subspecies, the fifth root race of the Aryans or Homo pariens, was stubborn interbreeding with the heirs of the second subspecies.

Lanz's use of theosophy for his sexual-racist idea occurred in the context of close acquaintance with the quasi-scientific ideas of the Monist League, which operated in Germany. The first evidence of such fame is the number of "Ostara" for 1910. Here Lanz discussed such philosophical concepts as the monism of Ernst Haeckel and Wilhelm Ostwald, the neovitalism of the German successors of Bergeon's ideas. Although Haeckel considered himself a materialist, his romantic natural philosophy and panpsychism (belief in the world soul and its discovery as energy in all matter) were very far from ordinary mechanical materialism. Lanz, who contributed to the publication of the monistic journal Free Word, joined in such ideas and connected the panpsychic tradition with the work of medieval and other mystics, such as Albertus Magnus, Comenius, Boehme, and Angelus Silesius. He argued that "idealistic monism" is a consistent continuation of the progressive point of view of the heroic Aryan race, while materialism is a mundane and pessimistic worldview, characteristic of the lower dark races. The esoteric needs of Lanz by no means hindered the development of his connections with modern

monist movement.

Thus this "idealism", which can be traced back to early nineteenth-century romanticism and later philosophies of will and life, along with elements of monism and modern occultism, formed the intellectual basis for Lanz's theological, sexually racist gnosticism. Lanz-Liebenfels was convinced that the doctrine of energy lay at the very heart of the supposed Ario-Christian tradition.

mystics; that it was originally cultivated by the clan of the gods, and then preserved by the efforts of the monasteries. Biblical texts were the first in this row, then the organizations of St. Benedict, St. Bernard of Clairvaux and St. Bruno, then the apostles of Ario-Christian mysticism continued the series, such as Master Zekhart, Paracelsus, Johann Georg Hamann, Carl du Prel, etc. This an extensive list of historical carriers of secret knowledge indicated how well Lanz used individual Western traditions of monastic life, medieval mysticism, Renaissance hermeticism in order to present them as a single tradition of theozoological knowledge. The need for a mythological basis for his racist views also reveals a similarity with List's ideas, despite all the difference in their theological and cultural preferences. Like List, Lanz elevated the keepers and adherents of the secret tradition to the status of an elite.

Throughout this book, we will repeatedly quote Guido von List. In particular, the subsequent chapters will indicate what influence von List's ideas could have had on the perception of the swastika symbol in the "Order of the New Templars". For now, it should be noted that Lanz Liebenfels maintained a very close relationship with Guido von List. Wilfried Deim, in his famous research work, tried to find some parallels between National Socialism and von List's worldview. He could not establish that Hitler and von List knew each other, and therefore preferred to talk about a certain parallelism in the thinking of the first of the creators of Ariosophy and the Fuhrer of the National Socialist Party. Some of these claims seem far-fetched. For example, there is a virtually unconfirmed statement by a certain Elsa Falk that Hitler greatly appreciated the work of Guido von List, in particular the book German Mythological Images of Landscapes. Wanting to prove that von List had something to do with the birth of National Socialism, the same researcher cited information that, after another feast, von List, along with his company, buried empty beer and wine bottles under the so-called "Pagan Gate" of Kurnuntum. The "uniqueness" of this situation was that the buried bottles were laid out in the form of a swastika. However, if we take into account that Hitler was very skeptical of the "Völkisch science fiction writers", and Heinrich Himmler tried in every possible way to limit the circulation of Guido von List's books in the Third Reich, then the connection between this Austrian and the National Socialists seems far-fetched. However, it would be pointless to deny the fact that Guido von List had a certain influence on Lanz Liebenfels.

Until now, there is almost no biography of Guido von List, a couple of chapters were devoted to him in the work of Nicholas Goodrick-Clarke "The Occult Roots of Nazism". In addition, in 1917

Johann Balzli's Guido von List Rediscovering Ancient Aryan Wisdom was published. Of the later biographies of von List, mention should be made of the special issue of the "Journal of Human Science and the Study of Fate", which contained the "research ariomancy" of Lanz-Liebenfels and something like a short biography of Guido von List, which was written by his student Arthur Wolff-Wolfsberg.

If we talk about the biography of Guido von List, then it should be noted that he was born in 1848, and therefore can be considered the oldest contemporary of Lanz-Liebenfels. His father left Guido von List a decent fortune, but most of it went to care for his mother. However, it cannot be said that von List once needed money - he was willingly supported by wealthy friends and sponsors. If you believe the semi-official version of the life of Guido von Lis, then he, being a 14-year-old youth, ended up in the Vienna catacombs in front of the destroyed altar, which was located under St. Stephen's Cathedral. At this moment, the boy said: "When I become big, I will build a temple in the name of Wotan." In his article, Wolf-Wolfsberg wrote: "What descended on a 14-year-old boy in a mysterious moment of enlightenment became a reality years later. Guido von List has given us the Temple of Wotan, in whose lofty halls we must pray that in every German soul unconsciously

faith in a powerful All-Germany woke up. However, Guido von List did not immediately begin his creative career with the study of Germanic antiquities and the "restoration" of Ario-Germanic lost traditions. At first he decided to devote himself to poetry. A lot of poems that were written by von List in various years have come down to our time. As far as we know, they have not yet been released as part of a single edition. If we talk about the more or less noticeable literary works of von List, then first of all we should note his epic "Initiation into the Valkyries" (1895). In addition, von List wrote the mystical play The Awakening of Vala, which was presented to the public in 1895. Some time later, the author of the play was married to an actress who played the main role in the production. Other dramatic works of Guido von List were: "King Vannius" (royal drama), "Gold Coin" (love drama in five acts), "Blue Flower" (fairy tale), "Summer Solstice" (mystical production). Already from the titles of these works it is clear that von List from his youth gravitated towards mythical and fantastic subjects. Wolf-Wolfsberg noted in his article: "He belonged to the world of wonderful legends, which, like the dawn, illuminated the fabulously beautiful country of Germanic antiquity. It was a time when there was a struggle with Rome, and Germany was the birthplace of miracles and adventures. In addition, Guido von List wrote several novels that showed distinct features of mythical romance. They constantly encountered mysterious symbols, "richly decorated with fantastic allegories." The most significant of these was the novel Karnoushum, published in 1889. Von List based this literary work on the version that a highly developed Germanic civilization existed on the territory of Austria even before the Roman conquest. In the most fruitful year for Guido von List in 1895, the two-volume Pipara was published. In 1903, a collection of short stories was published, entitled "Tales of the Mandrake".

However, Guido von List did not make his name on literary and dramatic works, but on pseudo-scientific studies, which later became the basis of Ariosophy. He became known to the general public thanks to the two-volume German Mythological Images of Landscapes, which appeared in 1891, in which he, in particular, mentioned Werfenstein Castle. In this work, Guido von List tried to show that the ancient Germanic wise men ("Arman") tried to "conceal and preserve their knowledge in landscapes through the use of strange microtoponyms, names of mountains, rivers and settlements."

In his numerous fantasies, he paid much attention to the "secret knowledge of the ancient Germans", on the basis of which he planned to recreate the "Ario-Germanic religion." In von List's religious project, the fundamental moment was the build-up of publicly available (exoteric) information on the construction of a secret (esoteric) doctrine. Based on numerous myths and legends, he developed the so-called Wotanism. This teaching was open, while there was also a "secret teaching", which was denoted by the concept of "Armanism". In his model, von List characterized exoteric Wotanism as a "religious

system." At the same time, esoteric Armanism had to substantiate the principles of the "religious system", that is, Wotanism. As we can see, there were clear boundaries in the religious scheme of Guido von List: Wotanism was intended for the masses, while Armanism was the lot of the initiates. Such a religious division, according to von List, once corresponded to the social structure of ancient German society. Wotanism was preached among the peasants, it was an ancient peasant religion, and Armanism was the secret teaching of the ancient priests (Armanen), which was hidden from the eyes of "outsiders".

While working on the "German-mythological images of landscapes" Guido von List first showed himself as a researcher. Guido von List looked for traces of this ancient heritage in archaeological sites, the names of forests, rivers, hills, wastelands, as well as in numerous legends, folk customs that continued to exist before.

among the inhabitants of rural areas. In old runic inscriptions and ancient symbols, he saw evidence of the existence of an ancient Germanic religion. Forming and developing the principles of his own mythology, Guido von List turned more and more to the concepts and elements inherent in theosophy. In his research, he preferred to rely not on scientific methods, but on his own feelings and intuition. He was interested in bizarre hills and cliffs, he was looking for places of worship of the ancient Germans, etc. Lanz-Liebenfels justified his decision to do research work just by the example of the works that came out from the pen of Guido von List. In his article on "research arimancy", Lanz-Liebenfels wrote: "Even during the life of List, I persistently persuaded him to place more emphasis on modern folklore in his research, significantly reducing purely artistic moments ... However, he had such a powerful intuition that already at a mature age, he came to the knowledge of many things completely independently, diligently serving folklore and the study of national antiquities.

A series of similar works was written by von List in 1908. He was convinced of the need to use intuition and those qualities that the Munich mystic philosopher Alfred Schuler called "inner perception". It was something like clairvoyance, which made it possible to draw historical images from the so-called hereditary memory. Many of those who were associated with the Aryan cults and with the comprehension of the depths of history tried to appeal to hereditary memory. In addition to von List, Carl Maria Wiligut resorted to this kind of practice, who, surrounded by Heinrich Himmler, was known under the ritual name "Weistor". Alfred Schuler tried to explain history in a similar way. In a characteristic poetic manner, he described the path of knowledge: "I plunge into the catacombs of inner perception with a faintly burning lamp of my soul, in the light of which I try to discern and decipher the wall frescoes." Lanz-Liebenfels, describing Guido von List's method of research, gave approximately the same picture: "By and large, he did not use academic information. I was personally convinced that he wrote his books by psychological means, without using any reference aids. And only then did he turn to already printed books to check if someone else described the considerations he had outlined.

In historiography, it is customary to very critically evaluate the work of Guido von List, who is often called an "amateur" and even a "charlatan". However, the works that appeared in 1908 had quite a decent scientific potential. The first is about "The Religion of the Ario-Germans in Esoteric and Exoteric Manifestations" and "The Transition from Wotanism to Christianity". Guido von List suggested that the transition from Wotanism to Christianity did not cause any problems at first. In fact, he was echoed by Lanz-Liebenfels, who believed that "Christianity in its purest form was identical to Ariosophy." Von List and Lanz-Liebenfels agreed that "the penetration of the Chandalis into the Christian priestly environment led to significant disagreements and conflicts" with the Ario-Germans (Ario-heroes). According to Guido von List, this racial conflict led to the fact that the Wotanists were persecuted, and therefore they were forced to hide their true faith. Wotanism turned out to be encrypted, hidden in the natural environment. For this reason, Guido von List saw his main task in finding truly Germanic traditions, which had to be separated from the layers of Christianity, which over time lost its Aryan essence. In this respect, Guido von List was like

Sigmund Freud, who built his psychoanalysis on the "interpretation of dreams." Both of them wanted to find the unconscious meaning that was hidden behind some obvious facts. If only for this reason, it is unacceptable to proclaim Guido von List a "charlatan". He had exactly the right research goal setting. Although it cannot be denied that his interpretations and interpretations were often frankly fantastic.

To popularize his work, the "Guido von List Society" was specially created. In 1905, Friedrich Vanek, his son Friedrich Oskar Vanek, Lanz von Liebenfels and about fifty other people signed an appeal in which they called for the support of the Guido von List Society. The study of the signatures put under this document testifies to a wide and powerful wave of supporters among public figures in Austria and Germany. Here you can find the names of Karl Luger, anti-Semite and burgomaster of Vienna; Ludwig von Bernuth, leader of one of the Völkisch organizations; Adolf Harpf, publisher of the Marburg Gazette; Hermann Pfister-Schwaghausen, professor of linguistics at the University of Darmstadt and enthusiast of Austrian Pan-Germanism; Wilhelm von Pickl-Scharfenstein (Baron von Witkenberg), compiler of several anti-Semitic handbooks; Baron Schweiger von Lerchenfeld, publisher of the popular magazine Stone of Wisdom; Aurelius Polzer, publisher of nationalist newspapers; Ernst Wahler, a nationalist writer, playwright who tried to transform the theatre; Wilhelm Romeder, Munich Enlightener Pan-Germanist; Arthur Schulz, publisher of Berlin magazines; Friedrich Wigershaus, head of the Elberfeld branch of the powerful German National Association of Commercial Employees, and Franz Winterstein, committee member of the anti-Semitic German Social Party.

Lanz-Liebenfels already in the 20s argued that the members of this society were supposed to provide financial support to the Austrian researcher, which was only partially successful, since Guido von List, even at the peak of his popularity, could not boast of a decent fortune. Between the Society of Guido von List and the Order of the New Templars there was a certain link. So, for example, Lanz-Liebenfels was both a respected and ordinary member of the Guido von List Society. It also included many people who were close to the "new Templars". Among them, one could find the already mentioned mayor of Vienna, Karl Luger, Field Marshal Josef Neumeier, and the romantic writer Franz Herndl. On the other hand, Guido von List was a member of the Order of the New Templars as a familiar. As you can see, between the two creators of Arisosophy there was a vast zone of mutually intersecting interests. Not without the help of Lanz-Liebenfels, a "library" was created at the Guido von List Society - this was the name of a special book series in which it was planned to publish the books of the "master". It was in this series that the work of Guido von List, *The Secret of the Runes*, which has now become widely known in Russia, was released. In this work, the author actually for the first time talked about the fact that the runes were not just an imitation of Roman writing, not signs that preceded the appearance of Germanic and Scandinavian writing, but the oldest Nordic cultural heritage. It was Guido von List who began to endow the runes with a special sacred meaning. Then the book *"Armanianism of the Ario-Germans"* was printed in the Guido von List Library. Then followed the *Rita of the Ario-Germans*, in which von List tried to formulate the legal principles on which the society of the ancient Germans was built. Then *"The names of the Germanic folk tribes and their interpretation"* and *"Hieroglyphic writing of the Ario-Germans"* were published. The last work will still be mentioned by us in connection with an attempt to interpret the swastika and how it should have been perceived in the "Order of the New Templars". As a result, the book *"The Proto-Language of the Ario-Germans and the Language of Their Mysteries"* appeared. Lanz-Liebenfels did not even try to hide his admiration for this work. He assessed *The Proto-Language of the Ario-Germans* as "a truly titanic work that exceeded all expectations and was ahead of the time in which it arose."

Guido von List died in 1919 before he could finish writing *Armanism* and the *Kabbalah*. After the funeral, it turned out that the manuscript had disappeared without a trace. Who stole the last work of Guido von List, it was not possible to find out. In the historical literature, the version is constantly given that, most likely, this was done by one of the fanatical admirers of the ideas of Guido von List.

If, nevertheless, we analyze in detail the doctrines of List and Lanz-Liebenfels, then it is necessary to point out the fundamental differences between them, which primarily concerned a different attitude towards Christianity. While List rejected Christianity in any form, Liebenfels created "Ario-Christianity". In this doctrine, he used many of the elements he had come across during his monastic upbringing. So, for example, he revered the Bible, considering it "an invaluable source on racial history." Let us recall once again the words that Lanz-Liebenfels wrote in 1906 for the third issue of the Ostara magazine: "The Bible is a book of a man-master, in which the struggle against the apes was captured in immortal lines and iron words."

If Ariosophy is described in a few phrases, then it can be characterized as a "Germanized Theosophy", the core of which was the dualistic racial idea. In the Ariosophical interpretation of human history, there was once a highly developed, "racially pure" society of Aryans who were under the leadership of the Gnostic clergy. These Aryans embodied the principles of "good" and "nobility", which were constantly threatened by the "evil" represented by the "lower" races. According to the Ariosophists, the conspiracy of the "lower" races turned out to be successful - this is precisely what explained the processes of racial mixing and the decline of the ancient Aryan system. However, if you believe these ideas, then the Aryan leaders realized the extent of the threat in time, and therefore began to create secret orders in which the highest knowledge was to be stored and the virtues of the Aryans were extolled. It was planned that this would allow them to survive the era of decline. A new cultural prosperity and spiritual "recovery" was possible only under the condition of repeated appeal to the ancient cultural values.

When Lanz formed his theories, in his book "Introduction to Race Science" he gave the following definition of race: "A complex of certain physical and spiritual qualities that are inherited and determine the various stages in the development of mankind." Lanz quite consciously abandoned anthropological concepts and definitions, opposing himself to scientists and researchers who worked on the problem of systematizing racial types. For Liebenfels, the aspirations of scientists were initially "false", as they were based "on one-sided methods of studying only a few racial characteristics." He accused the representatives of science of "deliberately misleading and misleading the public"! In Lanz's system, Arabs ("Middle Easterners"), Negroes and Mongoloids opposed the "Aryan race". Numerous "mestizos" also acted as a kind of fifth race. However, such a racial division of the world did not affect the dualistic picture of the world in any way: blondes were opposed to brunettes, the "race of masters" - to "beastmen".

### Chapter 3

#### "THEOZOLOGY"

It is generally accepted that the main activity of Lanz-Liebenfels was by no means limited to organizational measures, but to writing books. Indeed, after founding the "Order of the New Templars" he wrote several works. The previous chapters have already mentioned the book "Catholicism against the teachings of the Jesuits", which was published in 1903. In it, Lanz-Liebenfels described how "Catholicism came under the dominion of the Jews", aided by the Jesuits. In this case, the version that the Jesuits themselves fell under the notorious "Jewish influence" eventually became meaningless and ridiculous, since for a long time they had something like an "Aryan paragraph". However

"Catholicism against the teachings of the Jesuits" was not the main work of Lanz-Liebenfels. This is considered to be "Theozoology", which was published in 1904. This is such a revealing work that it was reprinted in the late 1920s. However, in the second case, it was not published as a separate book, but came out in excerpts in several Ostara magazines. These were numbers 5 (1928), 6-7 (1928), 8-9 (1928), 15 (1929), 16-17 (1929), 18 (1930) and 19 (1930). Since this book had a significant impact on many members of the völkisch groups and nationally oriented intellectual circles, it

special attention needs to be paid. It is no coincidence that Johann Walthary Wölfl called Theosoology the main work in Liebenfels' legacy.

The thoughts that later formed the basis of Theozoology were first expressed by Lanz Liebenfels in the article *Anthropozoon Biblicum*, which was published in 1904 in the *Biblical Study Quarterly* (Berlin). This article was based on an analysis of the secret cults described by such ancient authors as Herodotus, Plutarch, Strabo and Pliny. Lanz came to the conclusion that the ancient ancient civilizations kept secret everything related to sexuality, since everything that happened in this area took place within the framework of orgiastic rituals. He also became convinced that the fundamental localization of these cults is connected with the Middle East. Reflecting on these results, Lanz developed his research in light of recent archaeological finds in Assyria. He meant two distinct images with wedge-shaped inscriptions "providing a clue to the riddle of these cults." Both of these images were found in 1848 by the British Orientalist Sir Austen Henry Layard. These images showed Assyrians leading strange animals of unknown species beside them as tamed or domesticated. The accompanying wedge-shaped inscription on the first relief reported that the king of the country of Myusri sent small animals ("pagata") to Ashurnasirpal II as a tribute. Similar animals were also obtained from the king of the Pontics and the Egyptian pharaoh. The inscription contained information that Ashurnasirpal bred these animals in his zoological garden. The inscription on the second relief spoke of two other types of animals that also came as tribute from Myusri. Indirect evidence gleaned from anthropology and ethnology allowed Lanz to put forward a series of hypotheses regarding the images on the prints.

He suggested that the animals depicted in the bas-reliefs were in fact the pygmies described in some scientific studies; but more important was his conviction that the Aryan race had committed criminal intercourse with these lower species, descended from a very early and very special branch in animal evolution. As confirmation of this version, Lanz used ancient texts, information about archaeological finds, anthropological, and individual chapters of the Old Testament. Separate provisions of Lanz's article were devoted to a careful interpretation of the books of Moses, Job, Enoch and the prophets from the point of view of the hypothesis put forward. As Nicholas Goodrick-Clarke noted, this article completed an initial phase in the development of Lanz's neo-Gnostic religion. Already at this stage, he decided on the nature of evil in the world and established the "authentic meaning" of the Holy Scriptures. According to his theology, the fall was simply a racial compromise of the Aryans through their immoral crossbreeding with an inferior animal breed. The consequence of these persistent vices, which later developed into satanic cults, was the emergence of several mixed races that threatened the true and sacred power of the Aryans throughout the world, especially in Germany, where this race was especially numerous. In addition to interpreting sin, this type of thinking offered an explanation for the intolerable human conditions that prevailed in Central Europe, which for Lanz were a personal problem.

In addition, in the said article, Lanz-Liebenfels suggested that the language of the Bible was something like a secret message that had to be deciphered. Deciphering

Bible, Lanz-Liebenfels came to the most "unexpected" results. So, for example, he suggested that the word "stone" in the "biblical secret language" was a characteristic of the Chandalas. The word "angel" referred to the arioheroics. So, for example, the phrase "And one strong angel took a stone like a large millstone and cast it into the sea" (Revelation of John the Theologian, 18-21) in the interpretation of Lanz-Liebenfels received a completely new meaning. She allegedly denoted the arioheroic (angel) who threw down the chandala (stone). Much later, Lanz Liebenfels wrote in the *Festivarium*: "Therefore, every biblical saying had a triple meaning: a) racial-historical or racial-economic; b) racial and moral; c) racial-mystical. With this principle in mind, Lanz-Liebenfels believed that it was not difficult to find a lot of "secret words" in the Bible. However, Theosoology itself was by no means a coherent and logical book that could easily be read in one

once. The main ideas of Theosoology were so confusing that they often contradicted each other.

By and large, "Theosoology" was the first attempt by Lanz-Libenfels to write a generalizing work that would be able to explain the whole world. He began with a direct understanding of the word from antediluvian times. Lanz-Libenfels described the "old alliance" that Adam made with the "old God". Lanz-Libenfels ended his story with a description of the concept of the immortal Divine Church. Lanz-Libenfels proceeded from the fact that, along with the arioheroic man, there were ape-like creatures. In this case, he relied on the findings of geneticists and some of the historical versions that tried to explain the original history of mankind. However, in its original dialectic, "Theozoology" was based on the idea of the opposition of gods (asses) and demons. The "gods" were supposed to be "the older tribal forms of the human race and the human race". In addition, the "gods" had special skills and abilities. These were superhumans who possessed special "electrical organs" that atrophied after their fall into sin. The reward was that the "gods" were deprived of their exceptional abilities.

Theosoology reproduced the main provisions of the article mentioned above within the framework of an extended scheme of biblical interpretation, covering both Testaments. The purpose of the first chapter was an attempt to understand the nature and origin of man. Four chapters, titled "Gaea" (earth), "Pegu" (water), "Rug" (fire), and "Ether" (air), told the story of the origin of the race of animal people. Lanz used the previously formulated principle of interpreting the Bible, according to which the words "earth", "stone", "wood", "bread", "gold", "water", "fire" and "air" meant a half-man, and the verbs "name", "see", "know" and "hide" were synonymous with sexual relations. Lanz's treatment of the divine principle involved the use of modern scientific materials. He used the data of archeology and anthropology to form his doctrine. He paid no less attention to discoveries in the field of technology, primarily in the field of electronics and radiology. One of the first discoveries that inspired Lanz concerned the thermal emission of electrons from hot bodies; it was observed by Bondlot and named M-rays in 1887. A few years later, Wilhelm Roentgen discovered X-rays, for which he was awarded the Nobel Prize in 1901. To these forms of electromagnetic radiation, one should add the discovery of radioactivity, made by the Curies in 1898. They successively placed elements of polonium and radium into an isolated source, for which they also immediately received the Nobel Prize. The astonishing discoveries captured the imagination of the people, and their influence was further strengthened by the attempts to use radio communication between 1898 and 1904, following the work of Marconi and Hertz. Lanz fully appreciated the universal significance of these forms of future energy and included the idea of them in his description of the gods.

In one part of Theosoology, Lanz-Libenfels wrote: "The gods were living electrical and transmitting stations." They were constantly fighting against "demonoses", which meant ancient monsters, such as dragons, leviathans, etc. These "gods", apparently, arose as a result of biological evolution, which had as its goal the appearance of man. Moreover, numerous species of animals were perceived by Lanz-Libenfels as offshoots that arose in the process of this biological evolution. The "gods" were supposed to be engaged in pure human selection, but they constantly succumbed to the temptation to cross with monkeys or "demonoses". After the principle of pure selection was violated, "Eve", a human woman, entered into a relationship with a demon, from which a strange creature was born - a man-animal. It was this violation of the "higher law" that was proclaimed by Lanz-Liebenfels as original sin, which defiled the blood of all people. Lanz-Libenfels suggested that sin entered the human world through a woman. Allegedly, it was women who had a tendency to enter into love affairs with creatures that did not belong to the human race. According to Lanz-Libenfels, women were prone to instinctive actions, that is, they had to be a separate race, subject to a male master, which could prevent further mixing of races. "The men of the heroic race, in 10,000 years of work with the sword, plow and spirit, created a culture and



laid it at the feet of the female race. But is it not more vile ingratitude and ardent thoughtlessness after this to step towards the enemies of a superior race and high culture? This is the question that Liebenfels asked in his article "The rights of men as saviors, based on the need for procreation in the female economy."

Bonding with ape-like beings not only resulted in the transfer of noble blood to lower level creatures, but also threatened that the children born from these bonds would be significantly smarter than their ape ancestors. Lanz-Liebenfels wrote: "The current colored races are nothing more than the offspring of a connection between afflings (monkeys) and Homo georisis ... Today they are just as dangerous as they were in prehistoric times. Through their art of love, they can defile us, bring us down the ladder of evolution, but at the same time they themselves will be able to climb it up.

The world history written by Lanz-Liebenfels was full of dramatic conflicts between the true "gods" (the good race) and the "idols" who were the deities of the beastmen. The first commandment of the "god", whom Lanz-Liebenfels considered to be the great "electrosis", possessing the fullness of his electric power, supposedly looked like this: "You must not put any deities of beastmen in my place." By and large, Lanz-Liebenfels proclaimed that all pagan deities were "demons", that is, objects of worship of beastmen. "These were Sodomite creatures that drove people to debauchery." The struggle of the Arioheroes against "demonoses", "sodomite creatures", "afflings" (monkey-like creatures) was presented by Lanz-Liebenfels as a relentless struggle for blond women. The lower beings allegedly always intended to steal their women from the blond arioheroes. In this case, Lanz-Liebenfels more than once cited the Life of St. George, who was supposed to recapture the girl from the evil dragon. At the same time, he believed that "if a woman chose a representative of an inferior race as her husband, then she actually committed adultery, since she did not allow an arioheroic marriage to take shape."

The next four chapters of the book, entitled "Pater", "Pneuma", "Chios" and "Ecclesia", were devoted to the New Testament. Attention here was focused on the coming of Christ and the racial doctrine allegedly revived by him, necessary in order to save the chosen people, namely the Aryan race. The miracles of Christ, his magical abilities, and, finally, the Transfiguration itself - all this was considered as "sure proof" of his electronic nature. Lanz supported this hypothesis with copious quotations from

apocryphal materials that served as the subject of study for the modern German scientific community. Lantz interpreted the Passion of Christ as an attempt at violence, a distortion of nature, undertaken by pygmies, supporters of demonic cults seeking to interbreed. As Gutzrik-Clarke noted: "Often indecent and always radical interpretations of the Holy Scriptures logically included the already familiar Judaeo-Christian ideas of the linearity of time and the apocalypse. In place of the ancient, clearly distinct divine and demonic species, several mixed races arose, of which the Aryan was the least touched by foreign blood.

Lantz argued that throughout history, the lower races, through their indiscriminate interbreeding, oppressed the Aryans, trying to push them down to the first steps of the evolutionary ladder. The history of religion has described this situation as a struggle between endogamous and bestial cults. The end of this neo-Manichean temporal scheme was the promise of final redemption and the Second Coming. The concept of the "golden age", as depicted by Lanz, seems to be entirely imbued with cultural pessimism. He sees the modern world as belonging to perfect evil: "The time has come! The breed of Sodom has degenerated and vanishes throughout the Mediterranean and the Middle East... Our bodies are covered with corruption, no soap can save them, they are udumized, pagatized, baziatized 1. Human life has never been so miserable as it is today, despite technological advances. Demons attack us, millions of people die in a murderous war unleashed for personal gain. The savagery of bestial people destroys the foundations of culture...

Why are you looking for hell elsewhere? Isn't this hell where we live, where we burn; Isn't it terrible what is rampaging within us (the stigmas of corrupted blood)?

In the case of Theosoology, Lanz-Libenfels described the Bible as a tool that, by appealing to ethical standards, was designed to stop racial decline and degeneration. The author of "Theozoology" as an example pointed to the first commandment received by Moses from God ("Thou shalt have no other gods before Me"). That is, the goal of biblical ethics was to be "the eradication of the beast-man and the development of new, higher human forms." However, in contrast to this statement of his, Lanz-Libenfels, in one of the places in Theosoology, expressed the idea that the seeds of the main principle of the "gods" (selection of a pure race) continue to live in people, which means that "in the bodily tombs of human bodies" the "divine" spark continues to live. It was necessary to re-engage in racial selection, for which Lanz-Libenfels created his "Order of the New Templars." He believed that the Catholic Church had abandoned this higher and noble mission, and therefore humanity needed new institutions. Lanz-Libenfels planned that the result of his activities aimed at racial selection would be the emergence of the "Immortal Divine Church", which would get rid of the curse of the ancient race. Moreover, Lanz-Libenfels planned the revival of the once lost "deity". The "new" race that arose on the basis of the arioheroic was supposed to have the qualities of the ancient "gods", namely, "electro-magnetic-radiological" organs. With the help of these organs, the "new" race was to become "omnipotent, omniscient, omniscient", which should have allowed it to return the ancient flora and fauna to earth.

Lanz's "messianic torment" reflects his attitude towards the socio-cultural chaos that has spread throughout Europe. They should herald a "golden age" in the form of a sexually racist revivalist religion among the Aryans. The time has indeed come. The "ascending movement of the lower races" (national liberation movement) throughout Europe and its colonies was planned to be reversed. At this point, Lanz revealed all his intolerance, pan-German and monarchist feelings, which lie at the basis of his integral theozoological doctrine. He mixed the lower classes of society with the offspring of the lower races and accused them of the decline of German greatness and dominion over the world; according to the logic of the Western apocalypse, they had to be eradicated. Lanz fell upon the false

the Christian tradition of compassion for the weak and unfortunate, and demanded that the nation judge with complete impartiality the unprivileged beings. Socialism, democracy and feminism, because of their emancipatory power, were especially important targets for his ruthless mission. Women were seen as a special problem, as they were considered to be much more prone to sex-demonic attractions than men. Only strict submission to their Aryan husbands could guarantee the success of the racial purification and deification of the Aryan race. This process could be accelerated by the humane eradication of the lower races through sterilization and castration.

The upcoming "Golden Age" portrayed by Lanz opened with a magical German landscape that was both utopian and aristocratic. Lanz claimed that traces of sacred electronic power were still present in the old German princely dynasties. Given the authenticity of their lineage, these families could be considered the closest living heirs of the ancient divine tribe. Lanz emphasized that these princes always cultivated art and talent in their castles and palaces, recognizing them as the only historical instrument of progress. On the other hand, there has always been a dead weight of the lower castes, which jeopardized the development of the nation with sentimental and vulgar demands for the division of power, completely ignorant of their own racial and gnostic inability to govern. In the field of foreign affairs, Lanz insisted on the absolute rightness of the Ario-Germans and the need to spread their truth abroad, and on a world scale to defend their birthright. Germany could no longer afford to "lose the golden fleece of the world," since the entire planet was her natural colony, with a farm for every brave soldier and, in accordance with the principle of racial purity, an estate for every officer.

An apocalyptic battle was about to break out over a deluded world. Lanz's words anticipated List's own World War I prophecies: "To the jubilant cries of liberated divine heroes, we could conquer the entire planet, incinerating the enemy with the fire of our cannons and batteries, establishing order among the pugnacious bands of ape-men." The desired order was seen as a pan-German and racist hierarchical paradise reserved for Gnostic hierophants and the new warrior caste; in fact, it was an image of the world revolution, which was to end in eternal world domination. "But the chaos will not last long, because in the land of the electron and the Sacred Chalice a new priesthood is already being born... church of the holy spirit and turn the earth into "Islands of Bliss".

The apocalyptic vision mixed several German intellectual traditions in the image of the new fatherland. The bards and saints of early Romanticism marched into the religious paradise side by side with the princes and warriors of pre-industrial conservatism, united by such neo-gnostic symbols as the Holy Grail, the electron, and the Church of the Holy Spirit. The achievement of paradise was conditioned by the total subjugation of the lower races. "Theozoology" thus represented an extraordinary combination of theological and scientific ideas in favor of unconditional aristocratic power in the realm of Pan-Germanism.

#### Chapter 4 SWASTIKA OVER CASTLE WERFENSTEIN

Attempts to create a new religious order, which would in essence resemble the Templars, Lanz began to undertake immediately after he left the walls of the abbey of the Holy Cross. Lanz planned to create not just a religious organization, but an order that pursued racially political and racially religious goals. He decided to apply

for support from influential people. In the mid-30s, Lanz-Libenfels recalled: "What we then experienced and experienced could hardly be called the work of human hands, it was the creation of spiritual forces. Do not be surprised, I would even say that it was Divine intervention! Believe me, there would be no need to care for the heroic Aryans if they were not even today so stubborn, so arrogant, so arrogant and unfriendly, as they were 34 years ago when I first began to preach the gospel of Aryan Christianity. At the beginning of my mission, I experienced a disappointment that made me craven and robbed me of inner courage. I turned first of all to the most pure-blooded representatives of the heroic race, to the upper strata, to the aristocracy. I thought they must have eagerly accepted our rediscovered teaching. I thought they just needed help. In fact, everything happened exactly the opposite. In these circles they turned away from me with cold contempt. They didn't even bother to listen to my words. I found understanding only among a small group of people, modest, humble, but above all pious. And this small group was to be the first bearer of a movement that is now one of the strongest movements in the world."

As you can see, the beginning of the independent activity of Lanz-Libenfels was very difficult. He could not find proper support from the Austrian aristocracy. A small number of adherents of his idea became the backbone of the future order. It goes without saying that in order for the doctrine of Aryan Christianity to be embodied in specific organizational forms, namely the order, a certain time was required. Order locks could not be acquired overnight, prayers were composed, specific rituals were developed.

The goals and objectives of the new order were formulated by Lanz-Libenfels in 1907. They were set out in a special program brochure, which was called "The Order of the New Temple." Before citing the text of this document, it should be noted that Lanz-Libenfels preferred to use as the divine name not the word "Jesus", but the word "Froya", which was used to designate the Savior in the Gothic translation of the Bible. Gothic was the second of the Germanic languages into which the Bible was translated from Greek. The translation was carried out by the Arian bishop of the Visigoths Wulfila (Ulfila) (331-383). Lanz thought,

that the name Froya had an unambiguously arioheroic sound. The program itself looked like this:

"States should be interested in preserving their culture, and therefore they should move on to the systematic breeding of people of the Aryan race, who should accept this culture and that state.

We should not rely on chance, we ourselves should form processes, having previously armed ourselves with everything necessary.

First of all, it is necessary to identify all like-minded people with whom you must either contact in writing or meet in person. For this purpose, the Ostara magazine has been established, which can bring good results in the shortest possible time.

We recommend to our friends that they pay attention to race at all times when making charitable donations. A man of the Aryan race should be given more money and without any delay. You can start with a tip.

When drawing up the constituent documents of individual institutions, when drawing up wills, when distributing income, one must pay attention not to a person's diploma, but to his racial affiliation. Preference should be given to people with golden hair, blue and gray basins, a pink complexion, an oblong skull, an elongated face, tightly pressed ears, a thin straight nose, a proportional mouth, healthy white teeth, a pronounced chin, high stature, thin arms and legs. Among several applicants, such people should always have an advantage. They are

carriers of Aryan racial characteristics, and besides, they are beautiful in themselves. There can be no personal preference in this matter.

Organization of competitions among carriers of racial criteria of Aryan beauty. Details can be found in printed notices. The magazine "Ostara" after some time plans to publish its own "Ostara" postcards, which should contain images of the most beautiful people of Aryan appearance. The postcards are supposed to be turned into an art series that will have as its goal the awakening of the ideals of racial beauty. I have already taken a step towards the organization of a museum of Aryan racial beauty, at the disposal of which a specially designated place has been provided.

The Ostara magazine should promote awareness of the sanctity of blood and the laws of heredity. To this end, he will issue free certificates to each reader about the origin of the family, about the meaning and age of the family name and family coat of arms.

Promoting the creation of colonies to breed pure asings. The Aryan race can only develop freely in the countryside. The city is killing her both physically and spiritually. There are still vast expanses on earth where the Asingi will be able to lead the free life of the masters of their own land.

There they will be able to purchase a hundred hectares of fertile land for a hundred marks. For such colonists I have written a special manual (Colonist, Lumen Publishing House, Vienna UTI/3). Profits from this book will be directed by me exclusively to the establishment of colonies

for the removal of clean asings.

In all matters, each of us should feel like an apostle of the New Temple and an apostle of Froya. We must look for the Asish man, his beauty and kindness of heart, just as one looks for precious pearls. Asingas are commanded to rule the world and the kingdom of heaven. So did Froya. "The Kingdom of Heaven is also like a merchant looking for good pearls, who, having found one precious pearl, went and sold everything he had and bought it. The Kingdom of Heaven is also like a net thrown into the sea and capturing all kinds of fish, which, when it was full, they pulled ashore and sat down, collected the good in vessels, and threw the bad out (Matthew, 13:45-48). For the "pearls" - everything! For "thin fish" - nothing!"

As already follows from the text, when Lanz-Liebenfels wrote it, the "Order of the New Templars" already had at their disposal the castle of Werfenstein and the magazine "Ostara". A few years later, Lanz Liebenfels wrote about the New Templar Order: "Until some time, German and Austrian newspapers printed notes about the initiative of the Swedish assistant professor to create state institutions that would deal with human selection. The most interesting thing is that this idea was first expressed by a non-Swedish associate professor. It was formulated in 1900 by Dr. Y.L. von Liebenfels, who proposed the creation of a free religious community to breed a pure race. The "New Templars" were able to advance in the implementation of this undertaking on German - read Austrian - soil. The first institution of the "new Templars" was located in the famous and very picturesque Werfenstein castle, which was acquired by the founder of the "Priory of the Templars". It is located on the banks of the Danube in Upper Austria. It rises on a high granite rock near the "grove of the Templars". In 1910, the inhabitants of the castle found marble tombstones here, restored the columns anew, after which the castle became a place of pilgrimage for many people who come here from Austria, Germany, England and France. Many historical and literary moments are associated with this castle. Werfenstein Castle, formerly called Helchenburg ("Lady Helhe's Castle"), may be mentioned in the Nibelungenlied and the Waltari Song. According to Rüdiger von Behelaren, this castle once belonged to Helha, wife of the legendary Hun king Etzel.

The religion of the new Templars meets the challenges of modern times. It involves the connection of art and science, the formation of character, activities for racial

hygiene, having as a prerequisite the strictest separation of religion and state. Only blue-eyed blondes can enter the community, who undertake to give birth to children only in alliance with the same women and promote charity aimed at improving the racial breed. Before entering the community, the origin, physical properties and diseases of the applicant are examined. The causes of death of his ancestors are also studied, after which these results are entered into special lists. The priory's castle is at the same time an archive, an exhibition space, a festive space, and a place of worship. A private cult in accordance with the laws consists of scientific presentations and artistic events that begin with a symbolic liturgy, during which the participants of the event are dressed in special vestments.

This allows you to tune in the right way. In dogmatics, the "new Templars" adhere to tolerance towards non-believers. Each of the new Templars can talk about transcendental things as he pleases. He can be for himself and for his children a confessor and a preacher. Thanks to the Austrian writer Franz Herndl, the "new Templars" were glorified in the social reformist novel Truzburg Castle. They were mentioned in other fiction as well. I sent the above-mentioned circular about the observance of my rights of priority to 500 German and foreign newspapers.

Officially, Lanz-Libenfels was supposed to be called "brother" - fra Jorg, but since he was the prior of the order, he repeatedly designated himself as "father", and he did not call all the other "new Templars" "children". For example, in one of the letters he reported: "Conzalvo and Erna! You asked me, my son...", etc. The order itself had a well-defined structure, in which there were many degrees of initiation. The achievement of each of them, as well as the very acceptance into the order, largely depended on the racial origin of the applicant. Preference was given to men with a pronounced and partially expressed "arioheroic plasticity" (a phrase by Lanz-Libenfels). However, in practice, to become a brother of the "Order of the New Templars", it was by no means required to be an absolute blond with piercing blue eyes. Depending on the appearance, one could be at different levels of initiation. If you go up the hierarchical ladder of the "Order of the New Templars", then it looked like this.

purity Accepted into the order, but was not its valid - FNT | Familiar | member, often referred to as "honorary

| Could be accepted into the order without racial verification. Could snt | Servant | be under 24 years of age. Could have 50% racial

Must have been at least 50% racially pure, must have been over 24 years of age, accepted into the order without racial profiling

Should have had 50-75% racial purity, could MEST | Master to achieve the degree of presbyter of the order, for which it was necessary to open a new branch of the Order of the New Templars

ditch" The position remains not very clear. The lyar had to have 50---75% racial purity. Could perform cult sacraments, conduct initiation. Took this degree when he opened a new branch of the "Order of the New Templars" Repeatedly referred to as "father". He had the right to accept new members of the order and raise them up the hierarchical ladder. There could be more in the order

to have several priors, who in their activity are completely independent

After being accepted into the order, his new brother became part of the hierarchy of one of the "order houses". Upon reaching a certain degree of initiation, a brother in the order was entitled to his own coat of arms. At least, this rule was valid in the Dietfurt branch. Like priors, branches of the "Order of the New Templars" were independent of each other. The disputes that arose were to be judged by the archprior (zrtsprior), of whom there were also several people in the order. In total, there were three archpriorates: Marienkamp, Staufen (Dietfurt) and Werfeshptein. Lanz Liebenfels was the "father-prior", which in fact was equal to the head of the entire order. Since each of the brothers of the "Order of the New Templars" was assigned to a certain priory, this should have been reflected in his spiritual name. They could sound like this: fra August Werfenstein (brother August from the Archpriorate of Werfenstein), fra Rig Staufen (brother Rig from the Archpriorate Staufen).

The brothers of the "Order of the New Templars" wore a white cassock as a garment, which indicated some connection between Lanz and the Cistercian order. However, unlike the Cistercians on the chest

The cassocks of the "new Templars" contained a red supporting cross (cross-hammer, cross-patent). However, in his work *The Occult Roots of Nazism*, Nicholas Goodrick-Clarke points out that the "new Templars" wore a red "knight's cross" on their chest, the shape of which varied depending on the degree of initiation. Most likely, in this case, variations of the Templar cross, which is widespread in the coats of arms of the brothers from the Archpriorate of Staufen, were meant. The supporting cross was often called the "cross of the knights of the Teutonic Order." In fact, the supporting cross has been known since ancient times and is considered to be one of the varieties of the so-called Jerusalem cross.

Making out the liturgical actions that were performed in the "Order of the New Templars", Lanz Liebenfels compiled several texts, which were later combined into the so-called *Deutsch Psalms*. In this case, the word "deutsch" was something between deschspe (German) and {eschep (Teutonic). In these psalms, Lanz proceeded from the fact that Ario Christianity was the true religion. In his *Bibliomisticon*, Lanz-Libenfels wrote: "I have been talking about this from the very beginning! Jesus cannot be a Hebrew name, it can only belong to an ario-heroic person! It means asing. As a result, Lanz-Libenfels preferred to depict Jesus as a tall, blond, blue-eyed Savior, drawing on some of the icons of early Christianity.

The *Deutsch Psalms* formed the basis of the liturgical practice of the New Templars for several decades. Significant changes took place only in 1945. It was then that the "Festivarium of the New Templars" (prayer book of the order) was written. It consisted of three books. The first of these was the "Legendarium", which consisted of "historical and scientific readings of the Templars, which were gleaned from printed materials of various times." The fundamental thing in this mythologized collection of facts was that they had to relate to the history and activities of the arioheroic peoples. Reading passages from

"Legendarium" had to be included in the morning of each day. The second book was the Evangelium, which contained moralizing stories. During the daytime service, they were supposed to be read by the "new Templar", who had a particularly expressive voice. The third book was the Visionarium, compiled from the mystical and mysterious stories of various arioheroic peoples. The reading of excerpts from it was scheduled during the evening service. In addition, there was the book "Hebdomadarium", which was not part of the three-volume prayer book "Order of the New Templars". This was one of the most mysterious service books of the order. It is assumed that it was composed of the most secret prayers that the holders of the highest degrees (initiation) had to say during the whole day. "Gebdomadarium" consisted of three parts, which related, respectively, to the morning, afternoon and evening prayers.

If we talk about the Legendarium, then first of all the volumes of this book, which consisted of 1400 pages, are striking. By the way, Lanz-Libenfels was characterized by "liturgical fertility". Trying to imitate real spiritual orders, he wrote books not just large, but monstrously gigantic. The clearest example is the Bibliomistikon, or the Secrets of the Bible Revealed to the Initiates. To call this work just a book does not turn the tongue. In its content, the Bibliomistikon was a collection of Ariosophical commentaries on the Holy Scriptures. However, its volumes were simply amazing. The Bibliomistikon consisted of ten volumes, with the fourth volume divided into three separate books, and the eighth, ninth, and tenth volumes into two. Since each of the books had approximately 260 pages, the total volume of the Bibliomistikon was approximately three and a half thousand pages!

A description of one of the festivities of the "new Templars" has come down to us, which cannot be neglected. We are talking about one of the fragments of Franz Herndl's novel Truzburg Castle. Autobiographical notes of a settler on the island of Wörth. This literary work was published in 1909 and was highly valued by Lanz-Libenfels, about which

testify to his own statements. The novel contained the following lines: "A few weeks later, early in the morning, the sounds of gunshots were heard from the Werfenstein castle on my island. Signal flares broke the veil of morning fog that covered the entire Danube valley. I left my lonely hut to find out what was going on. I glanced at Werfenstein Castle, trying to figure out why all this noise was being made. The "Castle of the Templars" was completely decorated with flags. Apparently, there was some kind of celebration going on. My assumptions turned out to be correct. Soon a steamer arrived along the Danube, which delivered a hundred Viennese guests. As I later learned, before dinner they settled down in various hotels in San Nicola and Struden. In the afternoon, they were expected at the "Castle of the Templars". There, the "Order of the New Templars" held one of their holidays. After dinner, until the evening, the sounds of an orchestra could be heard from the castle courtyard. There were tables and benches for the convenience of the guests. In the evening, lights were lit in the castle, and all night long the echoes of chants reached me.

Despite the fact that Herndl's novel was somewhat naive and somewhat sugary, it can still be perceived as a kind of historical source. It is from him that we can learn that at major events of the "new Templars" not only speeches were made denouncing racial mixing and the degeneration of mankind, but also Viennese wurstel (meat dish) and strong "March" beer were served. It is possible that many of the guests of Werfenstein Castle perceived their visits to the "new Templars" as some kind of entertainment, a kind of tourism to exotic places. Researcher Wilfried Dyme wrote that "these people played with monstrous ideas, like children playing with sticks of dynamite." However, along with pompous festivities at which banners were developed, chapels sounded, loud speeches were made, there were also more modest events. These were the so-called "Mysteries of the Grail". They were designed not for an external effect, but for the internal transformation of the person who took part in them. That is, they were more intensive than extensive. Lanz-Libenfels, in his own way, tried to interpret almost all the Christian sacraments. The "Mysteries of the Grail" imitated the Catholic Mass. This religious practice actually continued until the 1960s.

The first castle that Lanz-Liebenfels acquired for the "Order of the New Templars" was Werfenstein. It has already been pointed out in previous chapters that Lanz drew attention to the ruins of this castle even before he was tonsured a monk. He recalled one of the episodes of his life: "Accompanied by two of my friends: Armandobi, an officer who had traveled to distant lands as a cartographer, and Albigueros, the court of the Austrian emperor, in 1896 I went to Grain to start negotiations with the castellan about sale". Since Lanz was already a Cistercian at the time indicated, it can be assumed that he left the monastery only for a while. The fact that at this time Lanz planned to acquire the castle seems most strange, since this was contrary to the monastic charter and the general rule, according to which the monks had no right to own property.

Referring to the negotiation process, Lanz recalled that the owner of the castle, Julius Kanne, the court courier to the Queen of England, had died a few years earlier. According to the information that the researcher Wilfried Deim received from Theodor Czepl, the purchase did not take place until 1907. Such a delay was caused not so much by the financial situation of Lanz himself, but due to the fact that the process of entering into the inheritance by the castle was very long, associated with many difficulties and problems. By the way, during the first visit to Werfenstein Castle, Lanz met the writer Johan Strindberg, at least Lanz himself claimed so. We will get acquainted with this plot later, but for now it makes sense to focus on the Werfenstein castle itself.

The ruins of Werfenstein Castle were located near one of the most picturesque places in Austria - the town of Strudene. Here the Danube changed its course, passing between the spurs of the Bohemian mountain range and the Alps. It was on the bend of the Danube on a high rock that Werfenstein Castle was built at one time. Near it are a couple of small towns: the already mentioned Struden and San Nicola. Further along the Danube lie Grein, Ardagger and Dornach. These places have always been the object of increased interest on the part of Pan-Germanists, Ariosophists and German nationalists. This is largely due to the fact that these lands were associated with many myths, tales and legends.

For example, many correlated these regions with the place where, according to the Nibelungenlied, the Burgundians crossed the Danube, wanting to get into the country of the Huns. In Austria, there was a very popular version that the author of the Nibelungenlied was Rüdiger von Behelaren (in the domestic version, Rüdiger from Behelarn), one of the characters in this German epic. At first it was believed that Rüdiger was a mythological person, but in the second half of the 19th century he was correlated with a real historical character - the Margrave of Pöhelarn, who owned land along the Danube. In the Nibelungenlied, Rüdiger von Behelaren intends to marry his daughter to the young Burgundian Giselher. This is trying to resist Hagen, who, unlike Rüdiger, is completely devoid of Christian virtues. The conflict ends in massacre at a celebratory feast. In addition, Hagen more than once allows himself daring antics. For example, he steals clothes from the "prophetic sisters" (in the German version of "mermaids") who bathed in the Danube. This mythical action allegedly took place in the immediate vicinity of Struden. In exchange for returning the clothes, Hagen wants to know how the trip to the Huns, to the court of King Egzel, will end. In response, he hears a prophecy that no one will return from the trip alive, except for the palace chaplain, and death awaits everyone else. Not being sure that the "prophetic maidens" told him the truth, Hagen decided to check the veracity of their words. While crossing the Danube, he throws said chaplain into the water, wanting to see if he drowns or not. When the chaplain began to climb back on board the boat, Hagen pushed him back into the water with an oar. After that, the priest had to swim to the shore. He managed to get out of the water, after which he headed away from the river. After that, Hagen begins to fear that he and all his companions will die on the upcoming trip.

If we talk about the Werfenstein castle itself, it was assumed that it was part of the fortifications that once belonged to Helha, the first wife of King Etzel of the Huns. Despite the fact that in many of his statements Lanz-Liebenfels showed himself to be a staunch misogynist, the mythical owner of the castle could be a completely convincing motive for wanting to acquire its ruins. Places associated with such legends should have automatically attracted lovers of myths, antiquities and nationally oriented



romantics. In addition, we must not forget that the ruins of Werfenstein Castle were indeed very picturesque, and therefore one could hardly be surprised that they could bewitch the young Lanz. The same for a start decided to study the history of this building. In the "Guide to Grein and surroundings" one of the chapters was devoted to the history of the castle. It noted: "It was a place that was notorious, and in ancient legends it was called nothing more than a "halt of death"". The reason for such statements was dangerous air whirlwinds and the rapid flow of the Danube, which more than once led to shipwrecks in this section of the river. Regarding the "notoriety", Lanz-Liebenfels decided to add on his own: "Legends told us that Charlemagne founded Werfenstein Castle as a stronghold against the Avars. In addition, the rock on which the castle is located is very characteristic; in ancient times it was used by the Germans to make sacrifices. This is undoubtedly indicated by its position, as well as the mythological name of this river section.

Partly Lanz-Liebenfels was right. Werfenstein Castle, together with the settlement of Struden, formed a kind of powerful military fortification. Already during the reign of the Habsburg dynasty, Werfenstein Castle passed into the possession of the Austrian princes, which made this building, towering over the Danube, a significant medieval object. Most likely, the appearance of the castle was finally formed under Jacob the Old, when the building began to hang directly over the Danube. Under the same prince, probably, a road was cut through the rock, which descended to the river. The result of this construction was the appearance of a very characteristic ledge near the rock. The guidebook mentioned above stated that the original road to the Danube did not go under the rock on which Werfenstein stood, but went out to the back of the castle. According to Lanz Liebenfels, the castle was rebuilt in 1354. In 1416 it was besieged and then captured by Albrecht. In 1486, Caspar von Rogendorf became the owner of Werfenngain Castle.

In addition, Lanz-Liebenfels put forward a version that Werfenstein Castle was depicted in one of Dürer's drawings. Despite the fact that the researchers of his work could not unequivocally determine the authorship of the mentioned drawing, Lanz-Liebenfels stated: "As I have established, Albrecht Dürer visited Werfenstein Castle around 1500. Then he drew it. The reason for this lay in the fact that at that time Dürer was very friendly with the then owners of the castle, Jorg and Wolf von Rogendorf. Unfortunately for many historians, Lanz-Liebenfels did not indicate what historical sources he relied on when he made such conclusions. For this reason, his version is not provable in any way. However, Wilfried Daim reported in his work that Lanz-Liebenfels, during a personal conversation that took place, nevertheless showed him the drawing mentioned, stating that Dürer was its author. From this it followed not only that the great German artist captured the Werfenstein castle, but still visited Austria. This could be a historical discovery, since there is only information that Dürer visited Tyrol, and also planned to go to Hungary. Studies undertaken already in the second half of the 20th century showed that it was a drawing "Rock castle above the water", the original of which is kept in the Bremen Art Gallery. Although the authorship of this work continues to be disputed, it does indeed date from 1500-1501.

The researcher of the work of Albrecht Dürer, Wilhelm Wezold, in his book "Dürer and His Time" wrote that the German artist created his landscapes "on vacation while traveling, when they changed horses." However, this statement was largely erroneous, since Dürer often resorted to his imagination, thanks to which he "finished" his landscapes. In his work there were both real and fictional landscapes. In some cases, reality was mixed with artistic conjecture. If we take into account that during the alleged visit of Dürer to Werfenstein Castle, the building did not yet have a tower, as well as a road carved into the rock, then it can be assumed with a certain degree of probability that Dürer nevertheless depicted the castle, which much later began to belong to " Order of the New Templars. If the great German artist still managed to capture the castle before the thorough alterations were completed there, then this still does not remove suspicions that the features of other buildings could be reflected in the appearance of the depicted castle, that is, the drawing could be a combination of reality and fantasy , so characteristic of Dürer's work. So, for example, some of the researchers point out that the forests and earthen fortifications seen in the background are more

were characteristic of Franconia or Switzerland. Some of the art historians believe that the picture was not depicted Werfenstein, but the Swiss castle Grossweinstein. However, even this version is not recognized by absolutely everyone, and therefore can hardly be perceived as indisputable.

In his historical study of the fate of Werfenstein Castle, Lanz-Liebenfels suggested that the road was carved into the rock in 1501. Now she passed not for

castle building, but actually under it. The castle tower was built around 1530. At the same time, the walls of Werfenstein were rebuilt - they became higher and more impregnable. In this case, it becomes obvious why Lanz-Liebenfels insisted that Dürer visited the castle in 1500. His drawing did not reflect these changes in the castle structure. In fairness, it should be noted that the building in the drawing, which is attributed to Dürer, is indeed very reminiscent of Werfenstein Castle.

During the years of the Thirty Years' War, the castle gradually fell into disrepair, taking on a form in which it can be found even today. In addition, in these parts in the center of the Danube, the so-called "Tesovy stone" was discovered, a whirlpool that was created by the surrounding rocks. This "Tesovy stone" to a large extent interfered with the movement along this part of the Danube. Guido von List, the actual creator of Ariosophy, whom we have already spoken about earlier, once drew attention to Werfenstein Castle and its environs. For example, he mentions Werfenstein Castle in his book *German Mythological Images of Landscapes* (German Mythical Landscapes). Since this work was published in 1891, Lanz-Liebenfels did not hesitate to proclaim Guido von List the "modern discoverer" of the castle. Guido von List proceeded from the fact that the name of the castle - Werfenstein - was a derivative of "Aurfenstein". This word, in turn, was derived from the German word "aus\meTep" - that is, "to allocate an amount, to allocate." Von List assumed that in ancient times a voluntary sacrifice was made here, which later turned into a forced tax, and then transformed into a customs duty. It was assumed that this sacrifice was made to the swift whirlpools, which made it difficult for ships and ships to pass along the Danube. Some time later, Guido von List wrote that Werfenstein Castle "is in the possession of an eminent and worthy of recognition researcher of the racial question | Dr. Jörg Lanz von Liebenfels, Ufila!@ of our time, who turned the castle into the residence of the "Order of the New Temple".

The fourth part of the book "Burges and the Knights' Castles of the Austrian Monarchy", which was published in 1839, also outlined the history of Werfenstein Castle. It looked like this: "Werfenstein, the castle of the princes, is located below the whirlpool on a rocky island in the middle of the Danube. He probably belonged to the parish of St. Nicholas, Grain Castle, Mill Quarter. Until now, here you can see the ancient walls, lined with strong stone. Deep horror seizes everyone who approaches these fragments of the past, covered with black moss. Now only wild birds live here, which settle on the walls of the ruins. The whistle of these birds is the only sounds that make the neighborhood sound. At some time, the infamous whirlpool can be seen in front of the castle. On the north bank of the Danube, near Werfenstein Castle, there is an old tower. It no longer has a roof and wooden floors. It is mentioned in connection with the legends about the "devil's storm" and the ghost of the black monk, which is often seen here by the locals. It is said that Emperor Heinrich PT arrived here in 1045, accompanied by Bishop Bruno von Würzburg and several courtiers. At this time, the ghost of a black monk appeared here, who began to offer terrible curses to the bishop. Some time later, the floor broke under the bishop and he fell, breaking several of his ribs. On the seventh day after this accident, the bishop died. In 1530, the stones from which the tower was built were used in the construction of fortifications to wage war against the Turks. But even now, elderly people pass by this building, making the sign of the cross on themselves, and trying to get past it as quickly as possible.

This story is given here because it was specifically interpreted by Guido von List. He suggested that in Christian times, sacrifices were made in Werfenstein in honor of

Saint Nicholas. However, they were originally supposed to be for "the pre-Christian deity Nikus, who was considered the father of the mermaids." Since mermaids (in some

Russian translations - "prophetic virgins") in German were referred to as nixes (nixen), then the name of their father was eventually transformed into Nihus, and then into Nika s. Guido von List assumed that Nikus was part of the inner circle of the "father of the gods", Wotan. In this case, the ghost of the "black monk" could be interpreted as the ancient deity Nikus revealed to Christians. It is possible that the death of the bishop who accompanied Emperor Henry III was the result of an attempt to "conjure" the whirlpool through a Catholic mass.

If we talk about the work of Lanz-Libenfels himself and his entourage, then at least two poems were published in the Ostara magazine, the authors of which tried to shed light on the history of Werfenstein Castle, as well as how it was associated with the Knights Templar. The author of the poem, which was called "The Song of the Nibelungen Stream", was Fra Amilius. The poem went like this:

Springs that flow from the glaciers of Ratina,

Since ancient times, they have flowed into the Inn and the Danube.

In the realm of Ostara they, like powerful streams, Greet Linz and its cathedrals.

And yet the water wears away the granite,

Above which the voices of the Nibelungs once sounded. Now the stream has made its way to its waves that flow past the castle towering

On the coastal cliff.

There you are greeted in the rays of the spring sun by the Banner with a cross, which is installed over Werfenstein. Banner with a swastika!

The waves of the Danube whisper, as in ancient times,

About the union of noble friends, what to call the Templars. A new union was created by the master,

Ready to serve God in word and deed.

People joyfully hear about the spirit of will,

Who continued the work of the servants of the temple.

Their powers seek the purest springs,

That, without aging, create a new life.

Both the castle and this union dedicated themselves to purity, Which must be observed in the maelstrom of time.

The second poem ("Werfenstein Castle and Grove") was written by Fra Detlef. Its text was as follows:

Brother, what YOUR eye SEES Here in the middle of a blessed grove Calls to your heart

And it's called "Werfenstein". Not the anxieties of everyday life Elevate a person.

Only if the majestic spirit

Fanned it, then life becomes Worthy and noble.

And it appears to the inner eye,

What the Lord has prepared for man

How can a soul be reborn

Rejecting grave sins.

Here in the valley there is a castle of the Grail,

That paves the way to a light height. However, this path is too difficult to pass without problems. In the temple grove we can see the white-robed ones.

These are the Werfenstein brothers,

That they handed themselves over to Froya's will.

There are few of them in our world,

However, they are elected

To do the will of the Lord.

They swore to purity.

Purity in the body and

Purity in the aspirations of the spirit.

Their nobility is called purity. Purity lifts them up to the Lord.

Go and watch this word:

Purity in the heart.

Make your heart a rare treasure Hidden in Werfenstein Castle.

If we do not take into account the purely artistic and literary side of the matter, then we can pay attention to the fact that the poems are clearly of a cult and ritual nature. They also had their own specifics. It throws itself into the basin that the most used word in the poems was the word "purity". In this case, this word should not be confused with a general Christian concept, which can be interpreted both as freedom from a sinful life, and as strict observance of the Ten Commandments, and as a limitation of oneself in sexual desires. However, for Lanz-Liebenfels and for the "new Templars" the words "purity", "chastity" meant only the restriction of racial mixing, that is, "racial purity". In the Bibliomistikon, Lanz-Liebenfels wrote: "In the word 'chastity' lies a conscious species selection. By and large, the whole teaching of Jesus is a resolute and consistent rejection of mixing species. Modern interpreters of the Bible have completely forgotten this central point of Jesus' teaching."

During its history, the "Order of the New Templars" acquired several castles. Unlike Werfenstein, they could be defined in completely different ways. If Werfenstein Castle was considered the main castle, the archpriorate of the order, then the Marienkamp castle acquired in 1925 was a simple archpriorate. This castle was purchased in the Hungarian city of St. Balazh, which was located on the shores of Lake Balaton. In addition, the order acquired a castle in Bavaria, located in the vicinity of the city of Ulm. December 31, 1927 in Germany was

Archpriorate of Staufen founded. Also in Hertzburg Castle, the presbytery of the "Order of the New Templars" was founded, which was formally considered a subsidiary of Marienkamp. Hertzburg was located on the shores of the Baltic Sea. This is the establishment of the "Order of the New Templars"

continued its activities even after the end of World War II. In the 1950s, Wilfried Deim tried to obtain information from the Dare Museum, located on the peninsula of the same name. In response, he was sent a certificate stating that the owners or tenants of the "new Templar" chapel do not receive any guests, lead a reclusive lifestyle and do not allow photographs of the interior of their building. Numerous historians say that the National Socialists allegedly banned the activities of the "Order of the New Templars". This information is clearly not true. These lands during the years of the National Socialist dictatorship were nationalized on the initiative of Hermann Goering, who was the head of Prussia. However, the nationalization did not affect the "new Templars" chapel. It is possible that the formal reason was that the chapel belonged to a wildlife park, and its inhabitants did not use the surrounding forest in any way.

Lanz-Liebenfels also had other cult places of the order at his disposal. For example, in 1937 in Hungary in the town of St. Kerest (Holy Cross) was opened "cell" "Vaskarp". The "cell" had the status of a presbytery. In addition, there was the archpresbytership of Paten. It was not located in a castle at all, but in an ordinary building. Something similar was also created in Salzburg. Lanz-Liebenfels constantly planned to create an independent institution in a free-standing tower of Werfenstein Castle. The tower was supposed to be used for the most "secret" rituals, which fully corresponded to the numerous legends about the "black monk" ghost that "lived" in it. In the tower itself, rooms were created for the "gentlemen" and for the "master".

On Christmas Day 1907, the "master" Lanz-Liebenfels performed the first ceremony, during which a banner with a swastika was raised over the Werfenstein castle. Thus, we can safely say that Werfenstein was the first place in which a panel with the image of a swastika was officially used in modern times. This fact should be of interest to us, since numerous Western scholars hastily proclaim Lanz-Liebenfels the predecessor of Hitler, "the man who gave ideas to the Führer." In this case, they tried to point out that the National Socialists were by no means the first to use the banner with the swastika. Some researchers, on the contrary, are trying not only to dispute this fact, but even reject the very existence of a banner with a swastika among the "new Templars". In this regard, the words that Land-Liebenfels wrote down in 1928 seem very remarkable: "More than 20 years ago, we publicly hung out a banner with a swastika, which has now become a symbol of the important and very promising movement we have generated!" If we discard the version that National Socialism was "the product of the new Templars", then it is easy to calculate that they first used a banner with a swastika at the turn of 1907 and 1908. This is fully supported by the description of Johann Walthari Wölfl, who claimed that the "new Templars" decided to use the swastika banner for Christmas 1907. This statement seems quite plausible, since in 1909 the swastika was already used in the design of individual issues of the Ostara magazine. In addition, there was an appendix to the "Ostara", which was dedicated to the anniversary of the city of Detmold. In this case, it was about printing four types of postcards. Taking into account the location of Detmold, as well as the indicated date, it becomes clear that the postcards were not dedicated to the city itself, but to the 1900th anniversary of the battle in the Teutoburg Forest, when Germanic tribes led by Armin Herusker defeated the Roman legions of Varus. The battle itself took place in 9 AD, which means that the "order of the new Templars" decided to issue these postcards by 1909. In our case, about them

it would be possible not to start a speech if it were not used in the design of postcards  
swastika.

So, from the end of 1907, the "Order of the New Templars" used the swastika as one of its symbols. Even a description of a banner with a swastika, which fluttered over Werfenstein Castle, has come down to us. It is preserved in the novel Truzburg Castle by Franz Herndl. Its author lived for some time on an island located just opposite Werfenstein Castle, and therefore could testify to some details. "I was finishing one of my traditional walks around the island when a mail steamer appeared on the Danube. At that moment, my gaze fell on the ruins of Werfenstein Castle opposite me. I noticed that above them

two flags unfamiliar to me were flying. I immediately grabbed a spyglass so I could see them better. One flag was above the towers of the former "palace". It was a red cloth with the image of a silver eagle's wing. Another flag was flown on the surviving tower. Four blue lilies were depicted on a golden cloth, which framed a red swastika. I immediately had a question: did the castle ruins change owners? Usually new flags were hung out only under these conditions ... Some honored Englishman owned them for the last three decades. My curiosity was satisfied by the director of the school, whom I knew, Mr. Topitz. He was a promising botanist, and therefore often came to my island to collect plants here. When he visited me once again, he told me the news. It turns out that the ruins of the castle were acquired by the Viennese racial theorist Dr. Jörg Lanz von Liebenfels, who decided to establish a center for the recreated

Knights Templar."

Despite the fact that Herndl's novel was a work of fiction, there were many well-documented descriptions in it. Since the novel was published in 1909, it can be assumed that it was written in 1908, that is, exactly at the time when Lanz Liebenfels hung out a banner with a swastika over Werfenstein Castle. The authenticity of this description is confirmed by the fact that it accurately reproduces the coat of arms of the Liebenfels (a silver wing on a red field). The general public could only learn about him from an obituary written by Theodor Czepl (Fra Dietrich). However, Franz Hörndl could hardly have been privy to such details in 1908. And this suggests that he described events and things that actually happened, and were not the fruit of his artistic or literary imagination.

What could the flag mean? If we apply heraldic principles, then the golden cloth could mean eternity, the lilies were a symbol of (racial) purity, and the swastika was a sign of the awakening arioheroes. The swastika was also repeatedly used to ornament the title pages of the Ostara magazine. Examples include issues 19/20 (January 1908), 37, 38 and 40 (1910). In this regard, it makes sense to ask the question, what did the swastika mean for the "new Templars"? It should be noted that at first Lanz-Liebenfels preferred the swastika as a symbol of the order, but then it was almost completely supplanted by the supporting ("Teutonic") cross. If Lanz-Liebenfels was the first to use a banner with a swastika, this did not mean that he was the first to attach exceptional importance to this symbol. In this respect, he had two predecessors. In Austria, Guido von List made the swastika "the meaning of his life," and in Munich, the philosopher Alfred Schuler. From the information left by Ludwig Klages, one of the members of the "Munich cosmists" circle, whose leader was Alfred Schuler, we can learn that back in 1895 Schuler intended to defend a thesis devoted exclusively to the swastika. Later, he made this symbol the subject of his reports and discussions that took place in the Munich circle.

Ludwig Klages wrote: "For example, Schuler already in 1895 intended to reveal, discover the essence of the gamma cross, which he preferred to call the Indian word "swastika". He considered it the central symbol of prehistoric mankind. All the way

At the end of his life, he preferred to adhere to the interpretations inherent in his own teaching, which he called "internal perception". However, Schuler never raised a banner with a swastika. Wilfried Deim first drew attention to this philosopher as a possible harbinger of German National Socialism, devoting a couple of pages to him in his book about Lanz-Liebenfels. However, much more attention was paid to Schuler in the contemporary work of Franz Wegener "Alfred Schuler - the last German Cathar". If we talk about the circle of "Munich cosmists" that formed around Schuler, then in addition to Ludwig Klages it included: Theodor Lessing, Stefan George, Rainer Maria Rilke appeared there from time to time. Alfred Schuler acted as a "master" and a seer, able to plunge into the past, which to some extent made him related to Lanz-Liebenfels. However, it should be noted that at the beginning of the 20th century, the cosmist circle disintegrated, giving rise to a whole galaxy of Munich intellectual and philosophical associations ("Stefan George's circle", etc.). Although in the literature

In recent years, there have been versions that Alfred Schuler could meet with Hitler, so far no information has been found confirming the version that Schuler could keep in touch with Lanz-Liebenfels or Guido von List. In any case, it was Schuler, with his anti-Semitic philosophy, who prepared the Munich intellectuals to accept nationalist and racist ideas.

It can be assumed that Lanz-Liebenfels preferred to focus on the interpretation of the swastika, which at one time was proposed by Guido von List. The same in his work "The Hieroglyphic Writing of the Ario-Germans" wrote the following: "The second urglyph (ancient glyph) is "furfos", that is, "fiery conception", the highest sacred and secret sign of Armanism, which can be called the gamma cross or swastika. The name "swastika" comes from Sanskrit (svasti-happiness), but finds echoes in the name of the Lithuanian fire deity "Svaistiks". This word arose from two ancient Aryan roots: "tu" and "ask", which, when translated literally, can mean: growing action! Therefore, this word has the same origin and the same interpretation as the name of the deity "Tuis-fo". Since now the glyph "tuask" or "swastika" as a sacred sign "Tuisk-fo" can receive an expanded interpretation, it can be associated with another name - "Furfos". It can be perceived as a glyph of the element of fire. Thus, it symbolizes Muspelheim, as well as Sutura, that is, it is related to dragons, salamanders and other fiery creatures.

elements."

In this treatise, the author almost does not link the swastika with the German heritage. Elsewhere in the same book, Guido von List draws attention to the fact that the swastika has "wings", in contrast to the hands of the clock, indicating a left rotational movement. Guido von List wrote: "The demonic fire of indignation, which will sweep away obstacles with volcanic force if they interfere with the growth of new ideas. Its gaif is an increasing rotation, which during the Peasants' War was used under the conditional name of the "plow wheel". Therefore, the banners of the peasants were called "wheel banners", and the leaders of the peasants "radelsführer" ("initiators of the movement"). This sign of rotation developed from the symbol of "road cross" and "furfos". It symbolizes the revolving fire with which the priests and druids generated the sacred fire.

Despite the fact that such interpretations look somewhat strange, they turned out to be reliable on subsequent scientific verification, which indicates that Guido von List had a well-developed symbolic intuition. However, within the framework of this book, we should be interested not in the ideological heritage of Guido von List, as well as in what he said, but only in what was used from his heritage by the "new Templars". In this case, Lanz-Liebenfels could be attracted by another passage from von List's book "The Hieroglyphic Writing of the Ario-Germans". It said: "The fifth of these glyphs, the head glyph, is the most sacred of the signs of Armanism. It's a talking head

which in modern heraldry has become the "Maltese cross" or "cross of the order of St. John." This "talking head" arises if we combine the ascending and descending "furfos" into a single figure, as a result of which this specific cross will appear ... The name of the "talking head" glyph makes any comments superfluous, since this sign represents the concentration of the spirit through everything states of aggregation of matter up to the earth element, after which the repeated decay to the elements of the purest spirit follows. Most likely, it was this passage from Guido von List's book that should have fascinated Lanz-Liebenfels, who was always inclined towards Gnostic ideas, which he tried to link with Germanic traditions. In this case, the left-sided swastika was supposed to symbolize the transformation of the spirit into dense matter, and the right-sided swastika, on the contrary, the ascent of matter to the level of the spirit. This idea was repeatedly repeated by a close friend of Lanz-Liebenfels, Frodi Ingolfson Wehrman. In particular, these ideas were outlined in a 1929 article called "From the Cracks of the Earth to the Light of the Aesir." It can be assumed that the "new Templars" perceived the rising swastika as a symbol of life, and the descending swastika as a symbol of death. Such an assumption is indirectly confirmed by the image that was contained in the "Imaginarium", a special album that was released by the "Order of the New Templars". It contained an image

tombstones. The caption to the illustration read: "The oldest modern tombstone with a swastika on the grave of his wife

Fra Georg (Hauerstein,

1914)". On the tombstone, one can see a left-handed swastika, while the banner of the "Order of the New Templars" depicted a symbol rotating to the right. The combination of these two symbols could give the image of a supporting ("Teutonic") cross, which could be interpreted as a Gnostic symbol, denoting both the descent of the spirit into matter, and the ascent of matter to the spirit. If the "talking head" was one of the most important symbols (glyphs) for Guido von List, then the "Teutonic" cross in its Gnostic interpretation could be a symbol of the Lanz-Liebenfels worldview.

Despite the significant differences in the worldview held by Guido von List and Lanz-Liebenfels, at the symbolic level they found a certain similarity of ideas. Based on the interpretations of Guido von List, the "new Templars" could consider the "Teutonic" cross (the connection of two swastikas) as a more significant symbol than any swastika in isolation. Guido von List himself, in his *Ario-Germanic Hieroglyphic Writing*, wrote: "On page 55, information was given about the "talking head" as a double glyph. With the heraldic design, it has undergone some artistic transformation. Let's reflect its essence. The descending furfos, the glyph of the materialization of the spirit, corresponds to the physical level. The ascending furfos, the glyph of the elevation of matter to spirit, is a symbol of inspiration. When these two glyphs are combined, a double glyph is obtained, which we call the "talking head", and in heraldry it is called the "Maltese cross". Such an interpretation can explain the importance attached to the swastika in the "Order of the New Templars".

However, if we proceed from the fact that the "new Templars" could also use the legacy of Alfred Schuler, then in the original version, the swastika, more precisely, the banner with the swastika, could have a slightly different meaning. Schuler, like Guido von List, noted that the mota swastika rotated in different directions. However, if von List made "ascending furfos" a symbol of spirituality, then Schuler preferred to speak in this

as a "descending swastika". He believed that the "hooks" were supposed to mark the movement of the cross. If the "hooks" were directed clockwise, then the cross rotated in the opposite direction. Schuler saw in the swastika a combination of feminine and masculine principles (yin - yang). During one of his lectures, Schuler spoke about his interpretation of the swastika: "At the center of ancient life was the symbol of a spinning wheel - the swastika." He further noted: "On the Gothic roof tops, which we can still see in the Ravenna Museum, there is the following symbol: a crescent moon, on the ends of the horns of which points are drawn, which I would like to designate as sparks of light. In the center of this crescent, between its horns is a disk with a swastika. I take this disc as a symbol of the cycle of life, as the light between Castor and Polydeuces, as the tension between the two horns of the crescent that makes it rotate. As confirmation of this point of view, I declare that from the four ends of the swastika, as well as from the horns of the crescent, sparks of light beat. And that means the wheel of life is turning." Chapter 5  
IMPACT ON THE WORLD OF ART

Among other supporters of the ideas of Lanz-Liebenfels, August Strindberg, a classic of Swedish literature, should be singled out separately. In his work, he proceeded from the need to follow the "truth of reality" in art. In the novel *The Red Room* (1879), he showed sympathy for socialist ideas, criticizing bourgeois society. A few years later, he wrote a sharp satire on bourgeois civilization, the pamphlet novel *"The New Kingdom"*. Persecuted by extremely conservative circles, Strindberg was forced to wander around Europe from 1883 to 1898. Since the late 1980s, naturalism and impressionism have had a distinct influence on his work, although Strindberg never fully embraced the aesthetics of these artistic movements. Having paid tribute to the currents fashionable at that time, he continued to criticize bourgeois reality. Strindberg's work was largely controversial. So, for example, in 1885 in the collection of short stories "Utopias in



reality" he turned to the ideas of utopian socialists (Rousseau, Saint-Simon, Chernyshevsky), then in 1888 he wrote the novel "Confessions of a Madman", in which he glorified Nietzsche, as well as all "superhuman" individualist researchers.

Relations between Lanz-Liebenfels and Strindberg began as early as 1896, when both met in Grein. The relationship lasted a very long time, although real meetings between Lanz Liebenfels and Strindberg were rare - their contacts were in most cases limited to correspondence. In addition, information has been preserved that Lanz-Liebenfels sent the Swedish literature "Theosophy", "Deutsch Psalms" and several issues of the journal "Ostara". For a long time, the study of this issue was difficult, because most of the archives of the "Order of the New Templars", as well as the personal correspondence of Lanz Liebenfels, were stored in Hungary, since it was there, near Lake Balaton, that the Marienkamp castle was located. In addition, it should be borne in mind that during the Second World War, Marienkamp Castle was seriously damaged during the hostilities, and therefore part of the archive was destroyed. Nevertheless, copies of some of Strindberg's letters have been preserved, in which he gave his assessment of Theosophy and Deutsch Psalms. This letter has been reproduced in a new edition of the Deutsch Psalms and also in the Imaginarium of the New Templar Order. By and large, Strindberg was one of the few famous people who not only got acquainted with the works of Lanz-Liebenfels, but actually quoted him. At the same time, the versions that Hitler could have been quoted by Lanz-Liebenfels seem unconvincing and far-fetched. Abundant correspondence, as well as citations from the works of Lanz-Liebenfels, suggest that August Strindberg may have been a member of the New Templar Order. There is evidence that he bore the order name of Fra August Werfenstein.

Assessing the relationship between Lanz-Liebenfels and Strindberg, one must not forget that the post-war versions offered to the public by the head of the "Order of the New Templars" could be exaggerated and exaggerated. Lanz-Liebenfels was always flattered by the interest that famous people showed in his order. Only one thing can be stated with certainty - Strindberg very willingly quoted the works of Lanz-Liebenfels, among which he valued Theosophy most of all. However, in all other respects one has to rely on the versions of Lanz Liebenfels himself.

The acquaintance of Strindberg and Lanz-Liebenfels (at that time still just a dreamy young monk) happened due to the fact that the Swedish writer was married for some time to an Austrian subject, Frieda Uhl, whose family lived on an estate located in Struden. The estate has now been acquired by a Swedish public organization, which has turned it into something of a place of pilgrimage for Strindberg's admirers.

If we talk about Strindberg's marriage to Frida Uhl, then it should be noted that she had an extremely emancipated younger sister who married a sculptor who took part in the design of the central part of Vienna. Before the First World War, part of the Vienna castle was rebuilt, in particular, the so-called Michasler gates arose. On both sides of these gates there were fountains, which were just created according to the project of Frida Uhl's brother-in-law. The left of the fountains depicted Neptune, which the researchers identified as Strindberg's father-in-law Friedrich Uhl, who most likely acted as a model for the sculpture. However, the estate in Grain belonged to the mother of Frieda Uhl, who for a long time lived separately from her husband. In 1894, a daughter was born to Strindberg in Grain. In 1896 he again stayed in Struden. In various literary works of this time, Strindberg constantly mentions Grein, Ardagter, Dornach.

It was at this time that brother Georg (Lanz) appeared in Grein, who intended to acquire Werfenstein Castle at all costs. He had already seen the castle a few years ago, but now he wanted to see it again. During this trip to Grein Lanz, who was still a Cistercian, was accompanied by two friends. It was they who were supposed to start negotiations with the castellan on the sale of the ruins of the castle. Later, Lanz-Liebenfels said that while they were sitting in the room waiting for the castellan, he (Lanz) indulged in "arithmosophic", that is, arithmetic-mystical calculations. When all three left the building to head towards the castle, they noticed a man

which reminded Lanz of the wizard Klingsor from Wolfram von Eschenbach's poem Parzival. It was August Strindberg, who immediately became interested in the mystical conversation that the friends were having among themselves. After that, he volunteered to accompany them to the ruins of Werfenstein Castle. As a result, Strindberg was present when brother Georg (Lanz) for the first time inspected the interior of the Werfenstein castle, which produced "a huge impression".

The next day, all four went to the mountain, where the garden of the nearby abbey was located. At the same time, they visited the Stillstein (Silent Stone) gorge, shrouded in mythical legends. At the indicated time, Brother Georg (Lanz) met with Strindberg "three or four more times". According to Lanz, during these meetings they talked about the fact that Strindberg should have joined one of the old orders. At the same time, Lanz gave a very detailed description of the operating order organizations. Among other things, Lanz advised the Swedish writer to visit the monasteries that belonged to orders, where he could gain wisdom and learn a lot. Strindberg was a fairly wealthy man who was not accustomed to denying himself the pleasures of life, and therefore expressed concern that alcohol and tobacco smoking were prohibited in the monasteries. In response, Lanz hastened to reassure Strindberg, to whom he promised some "indulgences". In addition, Lanz advised Strindberg to take steps to ensure that his works were translated into German. There were also talks about natural

scientific research of the Swede, which in some of their moments came into contact with the European mystical tradition. For example, Strindberg was interested in alchemy.

Much later, Lanz-Libenfels wrote in his memoirs about a walk through the Stillstein Gorge. During it they talked about many religious things. At that time, in a gorge deeply cut into the rocks, there was a statue of the Madonna, which gave the religious conversation a special mystical coloring. "Here lay the path that led us to the sun-drenched landscape. This saved us from gloomy reflections, and it was here that he [Strindberg] changed his attitude towards God. Indeed, many biographers of August Strindberg noted that the attitude of the Swedish writer to religion began to change precisely after 1896. He renounced atheistic views. However, his faith, if it was Christianity, is very strange. Despite the assertions of Lanz-Liebenfels, it can hardly be assumed that Strindberg completely changed his outlook on life after a single walk through the Austrian gorge. Most likely, Lanz-Libenfels exaggerated his role in the spiritual transformation of the Swedish writer. In addition, one should not forget that the views of Brother Georg (Lanz) himself were rather strange. He was a Cistercian who willingly talked about numerology and even tried to do some "arithmosophical" calculations. Most likely, it was the latter that were of particular interest to Strindberg. If, nevertheless, we assume that the "transformation" of the world-famous writer took place precisely in the Stillyptein gorge, then this was by no means a spontaneous action, but the result of a very long process. A mystical gorge, a mysterious young monk who possessed some kind of "occult knowledge" - all this could provoke a certain spiritual breakthrough that had been brewing in Strindberg for a long time. Thus, brother Georg (Lanz) could only perform a certain psychotherapeutic function, pushing the Swede to abandon atheism.

However, if we look at the approximate content of the conversations between Lanz and Strindberg, we can see that they were far from traditional Christianity. In particular, they spoke about the Kabbalistic mysticism of numbers. They tried to apply its principles to various words. For example, through decomposition into numbers, Lanz and Strindberg tried to comprehend the meaning of the words "Cistercian" and "hydrogen".

In his memoirs, Lanz-Libenfels pointed out that it was numerological calculations that had an impact on Strindberg's later life. "The interpretation of the word 'Cistercian' in 1896 was of decisive importance to Strindberg." On the one hand, Lanz-Libenfels believed that it was he who had a spiritual and mystical influence on Strindberg, on the other hand, he called the Swedish writer with obvious reverence "our great friend" and "the magician of the North." This

indicates that in 1896 Lanz, as a young monk, was unspeakably glad to meet Strindberg. Most likely, it was not Lantz who set the tone of the conversations. It was for this reason that he later tried to present himself as a kind of spiritual guide to the Swede, which could mislead many people. The real role of brother Georg (Lanz) was more modest and less remarkable.

At the time Lantz met Strindberg, he was still a monk, and if only because of this, he had not yet formed his own racist ideology. This happened a few years later. Therefore, it is very likely that Lanz-Libenfels had a real influence on the Swede later, that is, when he created the "Order of the New Templars". But it did not mean at all that it was absolutely necessary to deny the fact that the young monk, brother Georg (Lanz), could not appear in Strindberg's work as a kind of symbolic figure. In particular, we are talking about the novel "On the Road to Damascus", one of the characters of which is a mysterious monk. There is no doubt that Strindberg himself appeared in the novel as an unnamed hero. The Swedish writer described his journey to Damascus as if comparing himself to Saul (Apostle Paul). None of the real monks can be identified with the figure of the confessor. It clearly shows the features of Lanz

Liebenfels. In any case, it is very difficult to imagine a Catholic monk who would be engaged in numerology and Kabbalistics. This suggests that Strindberg based the novel On the Road to Damascus based on the impressions that he gathered in Struden.

Lanz-Libenfels himself constantly quoted passages from Strindberg's works. Especially often he turned to those moments of literary works, which described the landscapes of Struden and the spiritual state of the author, who was in those places. When we talk about quoting, we are not talking about some memories that were supported by literary passages. We are talking about the "Legendarium" of the "Order of the New Templars", in which one could find "the memorial day of Fra August Strindberg, Templar familiar from Werfenstein (died in 1912)". In this part of the Legendarium, the following text was cited: "Once he was an atheist, a realist and an opponent of Christianity. He was completely immersed in the bustle of this world. But one day he woke up deprived of this dope. He became aware of himself as a self-torturing pessimist and anti-feminist. He tried to find salvation from chandal temptations with the help of the work of Emmanuel Swedenborg, a saving island of the purest Christianity. He fled the world and sought temporary refuge in a Belgian Benedictine monastery. However, he did not find what he was looking for there. Only in the Christianity of the Templars did this eternal wanderer, always looking for a pilgrim, find the coveted spiritual world. Only there he was able to find an altar on which the fire of faith is lit, and only there can one find insight and aspiration to deify the man of the future. With a Bible on his chest, Strindberg passed away as a Christian Templar."

It is possible that Lanz-Libenfels significantly exaggerates the importance that the "Order of the New Templars" played in the fate of August Strindberg. However, the biographers of the Swedish writer never denied the fact of Strindberg's membership in the "Order of the New Templars". In addition, Lanz-Libenfels knew the details that he could only learn from personal communication with the writer. In particular, he wrote in the Legendarium: "The decisive change in his life and work took place when he entered into a second marriage. His chosen one was the Austrian Frida Uhl, daughter of Friedrich Uhl, editor-in-chief of the Vienna Newspaper, the official gazette of the Austrian government. It was thanks to his wife that he arrived in Upper Austria in the Grein area. There he ended up in the castle of the new Templars, in the castle of Werfenstein. In these parts, he discovered a new world for himself. If you carefully study the above passage, you will notice that Lanz Liebenfels has manipulated the facts. The fact is that in 1896 Werfenstein was not yet the castle of the "new Templars". However, for the mystical thinking of Lanz-Liebenfels, this inconsistency was not a big problem. He believed that Werfenstein Castle was already at that time intended for the creation of a new order in it.

In the Legendarium, Lanz-Libenfels quoted Strindberg's works more than once. German researchers noted that these were very "free" quotes. However, this could be attributed

to the peculiarities of the translation, since Lanz-Libenfels did not use translations that are considered classical in Germany. Since in our case it is not the features of Swedish literature that are of interest, but the "Order of the New Templars", we will present those options that turned out to be reproduced in the Legendarium. The following excerpts were taken from Strindberg for this service-cult book of the "new Templars": "In anticipation of my early departure, when I had to go (by force of habit) without knowing where, I was in a hurry to finish my experiments with gold. The galvanized bath, in which I am trying to synthesize gold in a new way, is covered from the inside with incredible salt patterns that are very reminiscent of a bizarre natural landscape. I see this as a sign from above, but even at that moment I cannot even imagine that this exceptional area can really exist in nature. She exists

with coniferous trees, snow-covered mountains covered with spruce, with hills, orchards and fields. All this was supposed to indicate that I was somewhere near the solution of the problem, near the source of strength. I see a ruined rock in the salt hoarfrost with the ruins of a mighty castle crowning it." "I travel along the Danube, walking through water meadows where roe deer come out without fear. This landscape awakens my fantasies. Somewhere in the bushes I see twinkling stars. I hear the singing of oatmeal, invisible to me. This is where I found myself. Here I began to have great thoughts. Here I felt God's blessing. Here I again began to believe in God, although I still did not realize what should be understood by the word "faith". "I climb a long, many-kilometer path up the mountain. When I got to the top, an amazing landscape opened up in front of me. I see a steep basin, countless fir trees along its edges, which resemble the edges of a volcanic crater. In the center of this huge funnel is a village. I see a church, and on a high rock, a medieval castle. Fields can be seen in different directions, a stream winds like a ribbon, which, straying between the rocks, disappears into the gorge. A glance at this strange and unique landscape suddenly awakens in me an old memory. I've seen this landscape before! But where? When? Exactly! This landscape was painted with iron oxide on the sides of a zinc bath in the Orfila Hotel in Paris. There is no doubt that this is the same area.

In addition, the Legendariums used an excerpt from Strindberg's autobiographical novel *Inferno*. This passage described a walk through the Stillstein Gorge. However, Lanz-Libenfels, in his characteristic manner, decided to convey the content of this part of the novel, as they say, "in his own words", using sentences from Strindberg's novel, which were combined with his own comments. "In world literature there is no more magnificent and unsurpassed description of a walk through a mountain gorge ... [further without quotes follows the text of Strindberg himself] The miller, white with flour like an ornamental angel, is spinning at the gears of the mill, reminiscent of an executioner's device. Then the blacksmith arrives and his soot-blackened apprentices. They are armed with long hooks, klupps and hammers. They torment glued metal flying with sparks in the fire. All this noise echoes in my skull, striving to tear my heart and chest to shreds. Mill, forge, sawmill merge their sounds into one continuous hellish howl. The huge saw crunches with its many small sharp teeth. She digs them into the flesh of the wood of the trunks hung on the rack. And now, through it, transparent blood, consisting of small chips, flowed to the ground. The gorge along the stream was devastated by the torrential downpour. The road along its entire length is covered with layers of gray-green disgusting mud. I wanted to pass the stream as quickly as possible. But the bridges are destroyed and I, being at a loss, stop at the rock. I do not know what to do next. [Followed by a retelling "in his own words."] And at this moment, Strindberg's gaze falls on the strange but beautiful natural pictures that one could see in this hell. They seem to suggest where to look for a way out to the light. The rock hanging over the path runs the risk of collapsing at any moment, however, the statue of the Mother of God, as it were, supports her with fragile, but divine shoulders, providing a way to the exit. I'm heading back in my footsteps. Immersed in thought, I try to connect all these cases together in order to form one single and logical whole. It is so wonderful that it can only be supernatural."

After Lanz met Strindberg in Struden, they corresponded constantly. As already mentioned above, Lanz-Libenfels sent his eminent friend Theosoology and

"Toych Psalms". In response, Strindberg sent an enthusiastic letter. "I came across your book on the train and was amazed. If it is not the light itself, then at least the source of the light. I have not heard such a prophetic voice since Rembrandt as an Educator. I'll be glad to see you. August Strindberg. July 10, 1906." One might assume that the Swedish writer's letter was simply a gesture of courtesy.

However, a letter that Strindberg sent on August 25, 1908 to one of his acquaintances, says that he was really bewitched by the book of Lanz-Liebenfels. This letter stated: "I got acquainted with the Theozology (religion of the Sodom monkeys) by Lanz-Liebenfels. This is a killer thing against neo-pagans!"

The books of Lanz-Liebenfels made such a big impression on Strindberg that he decided to present some of the ideas on the pages of his work "The Blue Book. Synthesis of my life. Moreover, these ideas were presented only in a positive context. Let us quote some passages from the Blue Book: "The ape-like think that the soul (spirit) is a secretion gland. To some extent they are right, but only in so far as concerns themselves. But what is considered special cannot be universal. I have no intention of contradicting these gentlemen, for I am sure that they think with their stomach, their genitals, their throat. Their whole behavior is to fill their belly more tightly. For forty years they have been looking for the ancestor of their kind in the virgin forests. However, every time there was a suspicion that they had found an ancestor, the trail immediately disappeared. And from this they were seized with great sorrow. Lanz-Liebenfels in his "Theozology" proved that there are pedigrees of offsprings, ape-like. One of these ancestors is Rama's associate, the monkey king Hanuman. The Ramayana depicts how he, along with his friend, goes to war, accompanied by an army of monkeys. They can be equated with berserkers and werewolves. Aliens from ancient times were hybrids from offsprings. Satyrs with goat legs and sirens with incredibly large asses were generated by unnatural depravity. Our "alpine cretins" are not sick people, but a separate racial branch, small-headed. This is the fruit of Sodom sin. The Huns were their offshoot." Or another passage: "The origin of man seems to have been two-time, since there are two kinds of people who are in eternal opposition. On one side are the offsprings, the ape-like ones who, by virtue of their dark consciousness, defend the theory that their ancestors were monkeys (see Theozology by Lanz-Liebenfels). But I am not talking about them, but about others, those who bear in their minds the memory that they were created by God. The omniscient and almighty God rejoices that he created this race in his own image. And there were several more such pieces in the Blue Book.

It is significant that in his "Blue Book" August Strindberg placed an illustration that was of particular importance to Lanz-Liebenfels. We are talking about a photograph of the sculpture "Abduction", which was created in 1887 by the French sculptor Emmanuel Frenier. Lanz-Liebenfels reproduced this image at least twice. The first time in one of the issues of Ostara magazine, the second time in the Imaginarium of the Order of the New Templars. In the second case, the image was accompanied by a comment written by Lanz-Liebenfels himself: "The giant humanoid ape as the kidnapper of women is modern plastic, which reflects the tragic fate of people as a result of mixing races." Now it is very difficult to say who borrowed this image from whom: Lanz-Liebenfels from Strindberg's Blue Book or Strindberg from Ostara magazine? However, this is not essential

values.

Among other things, Lanz-Liebenfels regularly sent issues of the Ostara magazine to August Strindberg. If only for this reason, the Swedish writer can be classified as a reader of Ostara. It is known from the testimonies of contemporaries that Strindberg kept in his Stockholm a complete selection of the magazine that Lanz-Liebenfels published. Wilfried Deim, in his work on the fate of Lanz-Liebenfels, asked himself the question: how great was Strindberg's influence on the founder of the "Order of the New Templars"? He allowed himself to assume that Strindberg was not an admirer of Lanz, but quite the contrary, the younger Lanz admired the talent of the Swede. Tell us to talk about what Strindberg meant for Werfenstein Castle, for Lanz-Liebenfels and his followers, then we must

point to one advertisement that was printed in the Ostara magazine at the end of the 20s. It was about an invitation to the boarding house "Strudengau". This promotional material began with the following words: "Do you know about Struden? Did you know that Strindberg lived in one of the most beautiful places in Europe? Do you know that under the influence of this truly heroic landscape, he created his most beautiful and most mature literary works? Among the numerous references to Strindberg on the pages of Ostara was a stub from his letter, in which the writer proposed the creation of special monasteries for creative geniuses. It was written in Ostar: "We must follow this path towards the creation of a secret Ariosophical order and Ariosophical monasteries ... Baron du Perle, Strindberg, Diefenbach and other people who cannot in any way be called clerics demand the creation of Ariosophical monasteries for creative geniuses."

During the correspondence, Lanz-Libenfels asked Strindberg to become a member of the "Order of the New Templars". This indicates at least that the Swedish genius fully shared the aims of the order. If you trust the memoirs of Lanz-Libenfels, then Strindberg agreed. He received the degree of familiar, that is, "honorary member", and therefore, he could sign as Fra Augustus. In addition, as a preference for him, it was allowed to include a surname and his secular name in the order name. Therefore, in the Imaginarium and the Visionarium, the Swedish writer was repeatedly referred to as Fra August Strindberg, a Templar familiar from Werfenstein.

If we abstract from the purely political and mystical theories that Lanz-Libenfels laid at the basis of the "Order of the New Templars", then its concept could be perceived as a kind of artistic and even aesthetic manifestation of the era. It is no coincidence that Lanz-Liebenfels became associated with Strindberg and Herzmanowski-Orlando. It should be noted that the ideology of the "new Templars" was a kind of politicized version of Emmanuel Frenier's sculpture "Abduction", which was exhibited in the Musée d'Orsay in Paris. The most revealing thing is that most people who saw this sculpture stated in unison that it was the blonde who was kidnapped by the ape-like creature. But from the sculpture it absolutely did not follow what hair color the girl had. She could be red, brown or even brunette. We can say that the turn of the century was characterized by a specific atmosphere, which found expression both in artistic and mystical-political forms. The "abduction" was not just some biological proven fact that biologists and zoologists tried to refute in all seriousness. It was a kind of social psychosis, caused, on the one hand, by rapid technological progress, and, on the other hand, by Darwin's evolutionary doctrine associated with this progress, which was based on the principle of "struggle for existence." The formation of the so-called "social Darwinism" was largely associated with painful myths about the sexual behavior of representatives of the "lower" races. By and large, the theory of Lanz-Liebenfels was just one reflection of those moods that reigned in the society of the late nineteenth and early twentieth centuries.

Frenier's sculpture was by no means the only artistic manifestation of such sentiments. If at present Frenier himself and his sculpture "The Abduction" are known only to specialists, then the name of the artist Gustav Klimt is quite well known to the public. In 1902, he also created the so-called Beethoven Frieze, which, without any exaggeration, could be called an illustration to Theosophy. At the center of this picture is a frightening giant, the monster Typhon, who appeared as a terrifying great ape. Years later, this image will be embodied more than once in the figure of King Kong. This monster is surrounded by mythical creatures. They are deprived of the romance and attractiveness that salon artists, academists and pre-Raphaelites gave them. They are repulsive and frightening, devoid of any attraction. Three ladies to the right of the giant monkey symbolize "debauchery", "pleasure" and "immoderation". Left

women are most likely Gorgons. There is a feeling that Klimt painted them from models that were exhibited at the Vienna Panopticon. Not daring to frighten the public with real deformities, as was the case in the Kunstkamera, only wax figures were exhibited in Vienna. And again

The advertisement of this, so to speak, show was very indicative. A wax figure of a monkey was displayed in front of the doors, holding a girl in her hand.

As you can see, the abduction of a girl by a monkey was a kind of symbol that was duplicated and endlessly repeated at various levels, including in art. Lanz Liebenfels only had to give his own interpretation of this symbol, which was already familiar, moreover, imposed on wide sections of the European population. The founder of the "Order of the New Templars" only turned the monkeys into Chandalas, gave his design a mystical interpretation. He had already done something similar with a bas-relief from the Abbey of the Holy Cross.

However, the Lanz-Liebenfels connection is not limited to the interpretation of unconscious symbols. It will be very interesting to trace his relationship with the artist Karl Wilhelm Diefenbach and his unlike more talented student Hugo Hoeppener, who was known to the German public under the name "Master Fidus". It was not just a coincidence of political views, but also of aesthetic preferences. The fact that these relationships did exist, and are not a hypothetical assumption, is proved by the cover of the Ostara magazine for 1930, which was prepared by Fidus. The artist, in his favorite manner, depicted a naked figure, which was immersed in the rays of the rising sun. The fact that Lanz-Liebenfels approached the well-known and fashionable German artist with a request to prepare the cover for the updated edition of Ostara clearly indicates that both of them were in close contact with each other. Ostara was too provocative a magazine for a world-famous artist to take on its design without feeling sympathy for the New Templar Order. In addition, Lanz-Liebenfels has repeatedly argued that the teacher Fidus a Diefenbach was also a "new Templar." So who were these artists, the teacher and his brilliant student?

Karl Wilhelm Diefenbach was originally a German subject. He was born in 1851 in Hesse in the town of Hadamar. He later moved to Munich, where in 1875 he made his first graphic work. These were black and white drawings, which can be safely called the first signs of German Art Nouveau. Very quickly, Diefenbach joined the movement of "general transformation of life" ("life reforms"). This movement was oriented toward a critique of bourgeois society and a return to the forces of nature. In some moments, it was very reminiscent of the classic German völkisch, especially in terms of rejection of modern civilization. Diefenbach immediately became interested in herbal treatment, "free body culture" (a movement that preceded nudism), and vegetarian nutrition. He walked barefoot in a dressing gown that he had sewn from patterns he had designed himself. This attire least of all resembled a robe, but looked like the cassocks of medieval mendicant monks.

The inhabitants of Munich treated him like an eccentric, but, nevertheless, paying tribute to Diefenbach's talent, they favorably called him "the apostle of kohlrabi!" Diefenbach, on the other hand, never knew how to handle money, and therefore was constantly in debt. For this reason, there were almost always several creditors who wanted their funds back. Despite this, the artist owned a land plot on which an open quarry was located, as well as a house on the Isar River. There he lived from time to time, and there he gave lessons to his students, among whom was Hugo Hoeppener. Since almost all of Diefenbach's followers and students were supporters of the "free body culture", this became the reason for accusing the artist of immoral behavior, which eventually led to a lawsuit that ended in a minor fine. The fine was issued for the wrong subject

trial, but because of the "contempt of court" that Diefenbach allegedly showed when he appeared barefoot and in his peculiar dressing gown.

Diefenbach greatly appreciated Höppener, as evidenced by the fact that it was the teacher who called his student "Master Fidus." Hoeppener lived with this name until his death. However, when a conflict occurred between the teacher and the student, Diefenbach regretted that he had given the young man such a sonorous pseudonym. After that, he preferred to use the name "Infidus", which is

Latin meant "insidious". Fidus himself became one of the first illustrators of the German magazine "Jugend" ("Youth"), which, in fact, gave rise to the "Jugend style", which later turned into the fashionable word "modern". Since Diefenbach was often ill, Fidus often had to help him, completing paintings and graphic works. However, in many cases this was more than problematic. An example of such a "joint" work was a long frieze, which was called "Through thorns - to the stars." Obviously, its basic concept belonged to Diefenbach, but Fidus had a hand in its creation. For this reason, a long folding work (the frieze never fit on one sheet) was always printed with an indication that the author was Diefenbach, and after that the postscript "With the help of a former student of Fidus" followed. In some historical and art history works, it is even indicated that Fidus was the author after all. Parts of the frieze "Through thorns - to the stars", which depicted the procession of youth, were often reproduced and copied. So, for example, stained-glass windows were created on its basis in Gablonz.

Lanz-Libenfels, no doubt, belonged to the number of admirers of Diefenbach's talents. This is indicated at least by the fact that individual parts of the frieze were repeatedly reproduced in the literature of the Order of the New Templars. When one of the illustrations was printed in the "Imaginarium", then under it was a signature, from which it followed that Diefenbach was a brother of the "Order of the New Templars." There was much in common between him and Lanz-Libenfels. Both were supporters of the "general transformation of life", both were staunch anti-Semites. Although there were some differences. Diefenbach was a convinced pacifist, which could not be said about Lanz-Libenfels. However, this kind of "little things" never prevented the admission of new brothers to the "Order of the New Templars". It is impossible to say exactly when Lanz and Diefenbach met. There were a lot of possibilities for this. One of them appeared when the artist, at the invitation of the Austrian Art Union, exhibited his work in Vienna. The exhibition opened on February 18, 1892. At that time, Gustav Klimt was 30 years old, and Lanz was 18 years old. Information has been preserved from which it followed that about 80 thousand people visited the exhibition. The reviews left by visitors amounted to 40 large pages - they could have been published as a separate book. Later Diefenbach exhibitions were held in Vienna more than once.

If we move a little away from the problems of art, then it should be noted that one of the practical undertakings that Lanz-Libenfels planned to take up was the reform of patent law. In early editions of Ostara magazine, he advertised that he was looking for inventors and patent holders for inventions. He assumed that these people were interested in changing the existing situation. One of the issues of Ostara (No. 24) was entirely devoted to the problem of legal issues related to patents for inventions. Why did Lanz-Libenfels become interested in technical inventions and their patenting? Apparently, this thought haunted him for a very long time. Back in 1896, during a conversation with August Strindberg, he stated that he "was engaged in similar and related sciences, and therefore decided to get down to business and patent his inventions." He later wrote about Strindberg's discoveries, which in most cases were completely meaningless (at the time indicated) from a scientific point of view: "I knew from my own experience that Strindberg's discoveries were too valuable and needed practical evaluation. However, this required a large amount of money, which called into question literally everything. IN

in the future there was no small danger that such inventions would either be stolen or similar ones would be made.

This is not to say that this line of activity of Lanz-Libenfels was completely unsuccessful - he still managed to get several patents. Researcher Wilfried Deim was able to find only three of them. The "German Patent Catalog" for 1900 contained information about the first patent of Lanz-Libenfels. In total, he received fourteen patents, but the essence of the inventions was established only in three cases. Let's list the patents discovered by Dime.

No. 1227-38 (1900) - board war game;



No. 155969 (1902) - railway blocking mechanism;

No. 158208 (1903) - drive for vehicles.

Wanting to check how competent these inventions were, Wilfried Deim sent them for examination to Professor Gerhard Heinrich from the Vienna Technical University. The following conclusion was received in response:

Vienna University of Technology Department of General Mechanics and Graphical Statics Vienna Guy, 28  
January 1956 Karlsplatz 13

#### Review

About the patents of Dr. Georg Lanz 06P155969/1902 and Rj6P158208/1903

At the request of Dr. W. Dime, I have read the above-mentioned patents of Dr. Georg Lanz and can make the following conclusion about them.

The inventive ideas found in both patents are based entirely on a realistic point of view, and are also flawless from a physical and technical point of view. However, these design and technical innovations should not be considered as exceptionally talented, they can belong to any gifted person. Since at the moment these inventions can be considered as fundamentally obsolete, it is difficult for me to estimate their technical value at the time of obtaining a patent.

Professor G. Heinrich

This was probably the most unexpected discovery that concerned Lanz-Liebenfels. It turns out that he could show himself as a realist, and not as a science fiction racist or mystic. However, the biggest problem remained that in the patents Georg Lanz was listed as a "doctor", that is, he had to have a university education. Considering that Lanz left the Abbey of the Holy Cross in 1899, and received his first patent in 1900, it turns out that he graduated from one of the higher schools in just a year! If we talk about the University of Vienna, then in the lists of graduates for 1898-1900 his name does not appear. Of course, he could get an education at another university, but it was very difficult. Be that as it may, but the case of patents allows us to evaluate Lanz-Liebenfels as an exceptionally talented person with the intelligence to obtain a doctoral degree (according to the German system).

The history of patents had its continuation. Lanz-Liebenfels at one point mentioned the so-called American patents. He described what happened

read: "During the World War, the United States of North America Navy requisitioned my patents relating to the design of aircraft and submarines. And this at a time when I was not a hostile foreigner. I have never declared war on the United States! I have not received any compensation. I could only console myself with the thought that such a dubious honor fell on me. After that, everyone could say that my inventions were not meaningless. Elsewhere, Lanz-Liebenfels talked about the same story: "I can boast that I have been the victim of a state of spiritual thieves. In it, even the military and naval ministries are thieves." Worthy of special mention is the fact that at one time Lanz-Liebenfels held technical discussions in the Golden Ball restaurant, where engineer Wilhelm (Vasily Vasilyevich) Kress, one of the pioneers of Austrian aviation, was present. After that, it will become clear that the inventions of Lanz-Liebenfels should still be taken seriously.

Chapter 6

LANZ-LIEBENFELS AND POLITICAL VALUES

After organizing the "Order of the New Templars" Lanz-Liebenfels made many trips to Central Europe. During his stay in Switzerland, he met Lenin. The details of this meeting were outlined by Lanz-Liebenfels in 1934. He wrote: "The Lord tolerates demons so that the Chandalas can become the executioners of the Chandalas. Genghis Khan, Lenin, Trotsky, Bela Kun and other political and "social" dregs of humanity had to come to this world to become the executioners of the Chandalas. You can object: these same people destroyed the Aryans! I will answer you: everything is correct, but do you think these Aryans were innocent? In 1904, I sent The Theosophy to various Russian gentlemen who were part of the tsar's entourage (Baron Frederiks, Prince Urusov, and several Baltic barons at the imperial court). I wanted to get acquainted with them, and besides this, I asked them to warn about the terrible threat hanging over them. I came across not only a complete misunderstanding of the essence of race and estates, but also became convinced that Theosophy was banned in Tsarist Russia. For its distribution, a prison term was relied. On the other hand, I accidentally met Lenin. We talked with him for no more than an hour. Imagine my surprise when I learned that he thoroughly studied my "Theosophy". Saying goodbye, he ironically said to me: "I feel sorry for you! Your ideas are correct! However, our counter-ideas will become a reality. For the Christians and Aryans to whom you address your ideas are no longer Christians or Aryans. These are pigs you don't understand. They deported me from the country. If there was an opportunity, they would put you in jail too!" I am forced to admit that the leader of the Bolsheviks was right, since I had the opportunity to be convinced in the past and I am convinced to this day that my most irreconcilable and rabid opponents are high-born conservatives and the so-called Völkisch nationals. The only ones who understood me were Lord Kitchener and Lenin. They have learned their lessons. One - in the name of the British, the other - in the name of inhumanity ...

Lenin-Ulyanov gave me and all of us the same lesson as Saint Bernard. But still! Lenin, Trotsky and other anti-Christian enemies of the Aryans were those who, on the one hand, persecuted corrupt Aryans who had lost their racial consciousness and Christians who had lost their faith, on the other hand, they awakened the consciousness of Christians and Aryans who could still be saved. I would not have been able to do this with my books and appeals. If it wasn't

Lenin and Trotsky, they would never listen to me. If they were not there, then the era of the Aryan Renaissance would not have come, which is now passing from one people to another.

Before analyzing the above story of Lanz-Liebenfels, it is necessary to pay attention to some details that the founder of the "Order of the New Templars" conveyed to his acquaintances and associates. In particular, he pointed out that the meeting between Lenin and Lanz-Liebenfels was organized by a certain Russian baroness, who was "impressed by racial phenomena." It is currently not possible to establish who this Russian baroness was. However, in the 1950s, Wilfried Dyme suggested in his book that it was Helena Petrovna Blavatsky. Since in these years the theory of the "occult Reich" was not yet as popular as it is at present, and the very name of Blavatsky did not wander from article to article and from near-historical literature to frankly fantastic works, this version looked not only bold, but even in something original. Wilfried Daim wrote: "This lady played a significant role in Russian émigré circles. It was she who facilitated the establishment of contacts between Lenin and German diplomats in Bern, which eventually led to German support for the Bolsheviks. She was the founder of theosophy, from which Rudolf Steiner later broke away with his anthroposophy. Since it was possible to establish contact between all sorts of small groups, even if the representatives of these groups professed mutually exclusive doctrines, the thought of a connection between Lanz and Blavatsky naturally suggests itself. The conversation took place in Lausanne, and Lenin could offer, among other things, Lanz to join his movement. There are so many inaccuracies and historical errors in this passage that it is hardly worth using this version as a working one. It is better to be satisfied with the fact that Lanz told his acquaintances that a certain aristocrat organized a meeting with Lenin.

However, the very idea that Lenin met with Lanz-Liebenfels does not seem entirely fantastic. The politicized emigrants who were in Switzerland knew each other quite well and moved in the same circles. However, the content of the conversation

The presentation of Lanz-Libenfels does not inspire unequivocal confidence. There is no doubt that Lenin was looking for allies, but he hardly perceived the racists from the "Order of the New Templars" as such. Whether Lenin read Theosophy or not, it will probably never be possible to establish. However, some of the details of the Lanz-Libenfels story indicate that his conversation with Lenin did take place. Firstly, the irony in relation to the obvious enemy is quite accurately noticed. In addition, the word "counter-ideas" was very suitable for the Marxist lexicon. It is possible that Lenin realized that mystical racism had enormous political potential. From this point of view, it is understandable why he could study "Theosophy".

However, Lenin's assertion that "our counter-ideas will become a reality," made before the outbreak of the First World War, can be perceived either as bragging or an invention of Lanz-Libenfels himself. The fact is that until a certain time, Lenin did not believe in the possibility of a real coming to power in Russia, not only the Bolsheviks, but even the Russian Social Democrats. In general, from a Marxist point of view, the ideology of the "new Templars" is perceived exclusively as a racial-mystical justification for the system of exploitation of the lower strata of society. In any case, the conversation between the "leader of the Bolsheviks" and the person who is often referred to as the "spiritual forerunners of National Socialism" is not without its metahistorical "charm", since it was Russian Bolshevism and German National Socialism that actually determined the entire 20th century.

While working on a dissertation on the work and social activities of the Austrian satirist and poet Fritz von Herzmanowski-Orlando, the Polish Germanist Marek Perlikiewicz discovered an article that was published in 1932 in the Journal of Spiritual and Scientific Reformation - Ariosophy. Herzmanovsky-Orlando was named as its author. The article itself was called "What I owe to Lanz-Libenfels." In her

said: "There is nothing more depressing than to see that our world, which is the Divine garden, has become desolate and covered with weeds. The most beautiful flowers in this garden are withering. These are children of light with golden curls and basins of sapphire color, which are created in the image and likeness of God... This garden is being destroyed by the devil, the father of lies and all sorts of committees. The world is being destroyed by his servants, the Chandalas. And none of them was held responsible for it. They gave us fires and plague, smallpox ulcers, syphilis and wars, which are invariably directed against the Ario-Germans. We must thank them for poverty, for the darkness of stupidity, for the perversion of law and religion, which are distorted beyond recognition. It's time to change the world. We can and should contribute to this."

As you can see, Herzmanovsky-Orlando actually repeats the main theses set out in the works of Lanz-Libenfels. This is not surprising if you know that this Austrian poet and public figure was in the "Order of the New Templars" under the name of Fra Archibald. He had a hand in the formation of a complex of ideas of the "new Templars". Gertsmanovsky Orlando wrote: "In the most ancient times, Freyzink was Freyburg (Freya's castle), which was inhabited by fairies, beautiful girls, like the hagadis, they obeyed the will of the princess of the world, as Aphrodite was called, she is also Freya or Ir. They followed the laws of divine matter, observed the laws of pure conception. For them, a couple was carefully selected so that children could be born, from whom a beautiful and bright human race came. These people were infiltrating a world that at that time was inhabited by a few beastmen." The racist and Gnostic "Aryan Christianity" built by Lanz-Libenfels was dualistic and therefore very rigid. On the one hand, it was distinguished by misogyny, but, on the other hand, it extolled the qualities of women who followed their duty. Lanz-Libenfels wrote in one of his works: "Today, the Chandalas have distorted and subjugated true Christianity, the main goal of which was to cleanse the human race of parasites that have received a demonic opportunity to use the sexuality of women of a superior race."

Constructions of this kind formed the basis for the work of one of Liebenfels' closest associates, Theodor Chspl, who in 1931 published a pamphlet dedicated to the cult of the "Aryan Mother of God." By and large, Theodore Czepl echoed

to numerous authors from the Völkisch movement when he argued that the "cult of Our Lady" ("mother cult") had as its true goal the "formation of God-manhood", for which racial selection had to be used. Czepl saw the reasons for the eradication of this cult in the fact that "Eastern Judaism" began to be mixed into "Aryan Christianity", which could not but cause resistance and protests. The struggle between the "Aryans" and "Jews" within Christianity reached its peak just at the moment when representatives of the "lower races" and Jews initiated the persecution of witches, which turned into numerous processes: "Countless mothers of the tribes of the heroic race were burned along with their unborn offspring of the blond sons of the Ases. Under the cries of the mob that lost their human appearance, the flayers dragged them to the place of massacre. Diluted bonfires consumed fair-haired girls, freeing their spirit from inhuman suffering. It was the most terrible torture that could be inflicted. No animals were treated so cruelly as were treated by the sub-humans, the Chandalas with the Aryan race. Like Guido von List, Theodor Czepl believed that the "wise German women" had very specific magical abilities. Chapel believed that they were "excellent racial mediators", "Aryan progenitors", who possessed "the knowledge of the First Mother". As in many völkisch doctrines, Czepl's focus was on racial selection. He wrote: "These wise women were called hagadis, which was turned into the modern word "heksen", a witch. They possessed deep knowledge not only about the primary sources of life in general, but also about

cultivation and preservation of Aryan humanity in particular. The forces of the Aryan race could only be undermined if the "knowledge of the First Mother" could be destroyed.

Not only Germans and political emigrants, but prominent figures of Great Britain fell into the field of view of Lanz-Liebenfels. Lord Kitchener was perhaps the most quintessential figure in British politics during the heyday of the colonial empire. It was as if he was a symbol of the power of a European state over the colonies, a white man over a colored one. He waged an unceremonious struggle against blacks, whom Lanz-Liebenfels considered "an inferior breed." There is nothing surprising that such a figure should have impressed the leader of the "new Templars".

Lord Horatio Herbert Kitchener, Field Marshal of His Majesty, has come a long way in life and made a brilliant career. He was born in 1850 in Ireland. During the Franco-Prussian War, he volunteered to fight against the Germans. In 1874 he was sent to serve in the Middle East. In 1892 he became supreme commander of the Egyptian army. He was able to capture a number of territories, including Sudan. The greatest fame in the world was acquired by his victories in the battle near Khartoum and Omdruman. Lanz-Liebenfels could not hide his admiration for this British aggressor. "In the general staffs, the military, due to their lack of education, does not pay any attention to racial doctrine ... In contrast to this, even before the war, Kitchener engaged in the study of races, he created a semblance of racial selection. He mercilessly sent colored people into battle, but did not use the superior races as long as he had enough reserves. Or: "In this respect, Kitchener, Joffre, and High were decidedly better, since before the arrival of the Americans, through the unceremonious use of colored units, they were able to solve the problem."

At Fashoda, Kitchener forced the French to surrender. In 1899 he became Governor General of Sudan. In 1899 he was sent as commander to the Boer War, which he managed to end by December 1900. It remains unclear whether Lanz-Liebenfels admired Kitchener's destruction of the fair-skinned Boers, who were the descendants of German and Dutch settlers. From 1902-1909 Kitchener was the commander-in-chief of the British forces in India. In 1910, he led the British troops in the Mediterranean. The next year he was appointed Consul General in Egypt. This service career was reflected in the titles of nobility that were assigned to him. In 1898 he was made a baron, in 1902 a viscount, and in 1914 he became a lord.

On the eve of World War I, Lanz-Liebenfels sent Kitchener a selection of Ostara magazines. It is still a mystery whether Kitchener knew German, and therefore it is not clear whether he could translate the magazines sent to him. In any case, Lanz-Liebenfels argued that Kitchener belonged to the category of Ostara readers. The head of the "new Templars" himself wrote: "The blonds of the Aryan heroic race, belonging to different nations, must unite. Ostara is called upon to prepare this association, the magazine serves this purpose exclusively. From a small messenger in 17 years, it turned into a focal point for all the enlightened people of the Aryan race. I need only name two readers of the Ostara: Lord Kitchener and August Sgrindberg. In the circle of close friends and like-minded people, Lanz Liebenfels more than once told that he was in correspondence with Kitchener and that the lord allegedly sent him inspired letters. However, since they were located in the Marienkamp castle in Hungary, which was badly damaged in the last year of the Second World War, after 1945 this correspondence is considered lost.

Lanz-Liebenfels also recalled Kitchener in connection with his meeting with Lenin ("The only ones who understood me were Lord Kitchener and Lenin. They learned their lessons. One for the sake of the English, the other for the sake of inhumanity"). Without a doubt, Lanz-Liebenfels overestimated the influence that he supposedly could have on the British lord. Barely

whether a certain Austrian magazine "Ostara" could have had a real impact on the formation of a British politician who was the flesh and blood of the colonial empire.

If we talk about the future fate of Kitchener, then in 1916 he introduced universal military service in the UK. After that, he received an invitation from Nicholas II to come to Russia. He was supposed to arrive in the Russian Empire on the battleship Hampshire. However, during this expedition, the ship hit a mine and sank along with the crew and Lord Kitchener. Lanz-Liebenfels spoke more than once about Kitchener's activities during the First World War: "The only one who was engaged in strategy on a global scale, who applied the doctrine of races in tactical planning, was Lord Kitchener. Europe has been a secondary theater of war from the very beginning. The terrible commotion and no less terrible carnage, caused by close fronts and close positions, were for him an insignificant effect. He drove the iron wedges of the army in the most racially weak places of the Mediterranean (Thessaloniki), in Suzza, in Palestine, in the Persian Gulf. He directed them to Baghdad." Regarding the death of Kitchener, Lanz Liebenfels indulged in the following reasoning: "It is known that the leaders of Russian Judeo-Bolshevism, on the initiative of Bethmann-Hollweg, Rathenau, Ballins and other Jews, were sent from Germany to Russia. They specifically paid for fomenting a revolution there. Kitchener went missing when he was on his way to Russia to save the Russian kingdom."

In the 40th issue of Ostara magazine (1910), which appeared under the heading "The Racial Psychology of Borrowed Life. The impoverishment of the blonds and the enrichment of the dark-haired," there was a note made by Lanz-Liebenfels. It was it that played a key role in the controversy with Karl Kraus. The fact that Kraus referred during the discussion to Lanz's words suggests that he did read Ostara after all. There is, of course, a minimal possibility that someone specifically showed Kraus the said issue of the magazine, but the first suggestion seems more plausible. So, Lanz-Libenfels reasoned, among other things, that he was ready to recognize Jewish achievements, but only in a very limited form. The head of the "Order of the New Templars" was ready to take this step if the Jews in question had pronounced ario-heroic traits or European racial characteristics. Kraus decided to use this phrase. Immediately, it must be noted that on the eve of the First World War, Karl Kraus, who published the Fakel magazine, was one of the most significant personalities in Viennese society. An article published in Torch was entitled "And yet he is a Jew." The reason for it was a letter from one reader, which came to the editors of Fakel in October 1913. Its text was as follows: "Dear Sir! The fact that you published a letter from a reader in the last issue of Fakel, in which there was even a statement that he was a Jew, I cannot consider as evidence of your personal courage. If you want to demonstrate your own courage and desire to get to the bottom of the truth, you must answer

for two questions. These questions have been worrying all your readers for a long time. The answer for them is a psychological riddle, both for me personally and for all readers.

1. Do you think that you have nothing inherent in the qualities of the Jews?
2. What conclusions do you draw from the proposals of racial anti-Semites, with which even Lanz-Liebenfels agrees, declaring: "You cannot leave your race"?

I believe that it is in your own interests to start a discussion with readers, the need for which is simply overdue.

Karl Kraus replied to this letter in the pages of the magazine: "I am of a completely different opinion and do not think that a discussion with my readers is in any way necessary. I see no point in leading her on any issues. I also don't think it's in my best interest to receive emails, which I get all the time, and deal with problems in them.

outlined. It's not my business to break through walls for other people with my head ... Next, I must refuse to demonstrate my own courage and sense of justice. With these tasks, I somehow cope and without extraneous motives. Since my working day is completely scheduled and I have to work overtime until nightfall, I would not want to do anything to prove anything ... In addition, I would like to note that I do not intend, through negligence, to express my thoughts on such significant issues as racial problem. My unpreparedness in this matter is the reason why I can hardly say anything definitive on the issue of race. I don't want to seem like a club frequenter who always has something to say on any issue. It is possible that Dr. Lanz-Liebenfels, whom you refer to, might have liked me as the savior of the Ario-Germanic world. But I don't know at all where gentlemen anti-Semites got the phrase "You can't leave your race." For me, this is as unbearable as school tests of the lesson learned. However, I have an underlying feeling that one cannot leave life without committing suicide. You can only lead a spiritual life that has been hopelessly destroyed if you decide to take your own life. By analogy, I believe that one could justify the supreme position of the race, which is not forbidden to any race and to no one at all. It is possible that I could hate qualities that I would try in vain to define as Jewish ... I am not oriented in racial issues ... I could answer you in a hundred ways, but I still recommend turning to Lanz Liebenfels, who approaches problem, after all, as a researcher, and not a speaker at a party meeting ... To answer these questions, I refer to the 40th issue of the monthly "Ostara". Lanz referred me to the Jews. He probably has some sources that I do not have. Let me quote one passage, not so much out of vanity, but to satisfy curiosity: "In principle, the Jews are a Mediterranean Mongoloid mixed ... but many geniuses come from the blond type of Jews. Which are distinguished by high intelligence, partly respectable character, and Asian features are not at all expressed in them. To this intellectual type with aristocratic thinking belong Heinrich Heine, Spinoza, the publisher of the Viennese "Torch" Karl Kraus. As you can see, the researcher you revere helped me a lot."

Since Lantz was unwittingly embroiled in the controversy, he decided to give an answer through the Brenner (Burner) magazine. His paper was titled "Kraus and the Race Problem". It began with the words: "Those who have ever seen Karl Kraus will immediately agree that neither Mongolian nor Mediterranean features can be found in his appearance ... he has dark blond hair, which in childhood, for sure, was completely blond . He has a rectangular forehead, the upper part of the face is very reminiscent of arioheroic plastique. His eyes are grey-blue. I have never personally communicated with Karl Kraus, and therefore I don't know what the volume of his skull is ... With such an appearance, Karl Kraus differs significantly from most Jews. He more closely resembles the heroic racial type than any other. This will become clear from the process of becoming Kraus. From the very beginning, he was not in his own environment, but had to go as a man of a heroic race with people of lower and mixed breeds (chandalas). It didn't matter to him whether he encountered a baptized or a circumcised one. But since Kraus came out of the depths

of his race, he did not become a violent opponent of the Chandalas. After that, Lanz-Liebenfels formulated a very interesting idea: "A heroic person is by nature a person of genius. Karl Kraus is a genius, a true genius, because his work is creative and innovative. And this alone speaks of his racial essence. Lanz-Liebenfels used a tricky trick from the arsenal of logic: all Arioheroics are geniuses, Kraus is a genius, which means that he is essentially an Arioheroic.

This dispute clearly shows that on the eve of the First World War there was no certainty on the racial issue. Even Kraus himself demonstrates in

there is some duality in relation to Lanz-Liebenfels. On the one hand, he is ironic about him, on the other, he perceives him as a serious researcher. In addition, he quotes in detail an article that was published in Ostara.

This example shows that Lantz (although very rarely) tried to show racial mixing as some kind of internal problem of the person himself. Somehow he argued that there is not a single one hundred percent arioheroic, and therefore the racial and moral problem can be relevant for every person. The head of the "Order of the New Templars" wrote: "Everyone must find within himself the chandala, after which he must learn to treat him correctly in order to eventually overcome." In the case of Karl Kraus, Lanz theorized that every Jew could have at least a small amount of Aryan blood in him, and therefore could suppress the chandala in himself. In this case, he explained his anti-Semitism by the fact that the Chandala, who lived in a Jew, was in most cases stronger than the Arioheroic. But this did not mean that Lanz did not allow some exceptions: "The Jews are the only historical race that mixed with the dregs of dead civilized peoples. However, they are living witnesses to the suffering of Froya, the death of the ancient heroic peoples and ancient humanity.

In a narrow circle of friends, Lanz-Liebenfels told that once the Jewish community of Vienna asked for the use of Werfenstein Castle to celebrate Sukkot there. In addition, documents have been preserved that proved that Lanz was friends with rabbinical candidate Moritz Altshuler. However, he never became a rabbi, because he seemed to the Jewish community to be too dubious a person.

## Chapter 7

### MAGAZINE "OSTARA"

As mentioned above, Lanz-Liebenfels founded the Ostara magazine in 1905. It was an extremely strange magazine, if only because some of its issues were reprinted several times during 1905-1931. However, to begin with, one must ask the question, why was such a name chosen for the magazine? Lantz had several reasons for this. In one of his works, he quoted the Old English writer Bede the Venerable, who mentioned that the ancient English tribes called the Easter month Eostra. Lanz-Liebenfels suggested that this could be the name of the goddess, who in other tribes could be called Ostara. He represented her as "a deity associated with spring and light." If only for this reason, Lanz-Liebenfels could give his journal the name of the German goddess of spring, since he believed that it was with its publication that a new era of prosperity ("spring") would begin in the history of mankind. However, this version is by no means the only one. In addition, Lanz-Liebenfels once suggested that the Eastern Goths, that is, the Ostrogoths, named themselves after the Germanic goddess. Such an interpretation from a historical point of view looks more than doubtful, although it does not exclude the possibility that Lanz-Liebenfels himself could believe in such a strange assumption. Further, Liebenfels deduced the name of Austria (Osterreich) from the name of the flame of the Ostrogoths, and therefore, from the goddess Ostara.

Since within the framework of this book we should not be at all interested in the purely scientific origin of the name of the country Austria, it makes sense to pay attention to some points in the constructions of Lanz-Liebenfels. After some research, he came to the conclusion that

that the originally Germanic goddess Ostara was turned into Mary, that is, the Madonna. He believed that the cult of Ostara was merely transformed into the cult of Our Lady -

the Catholic Church only changed names. In support of this, he cited the following construction: on March 25, the Catholic Church celebrated the Annunciation, that is, the holiday when the Virgin Mary learned that she was to give birth to the God-man. Lanz-Liebenfels argued that "at the same time, in the northern divine groves and temples, the selection of ario-heroic youth was carried out, which was to unite for pure (racial) and noble love." That is, noble ario-heroic children (God-men) were to be born. Lanz Liebenfels further stated that "Ostara is the mother of the tribes of the noble, blond, arioheroic race." Finally, Lanz-Liebenfels quoted Jakob Grimm, who designated Ostara as "the deity of the shining morning and the rising light", which allowed her to be associated with the German name for Easter - Ostern.

Lanz-Liebenfels wrote: "Only now do we understand what the carnival holidays mean when dolls dressed in animal skins are either chased away, or burned, or thrown into the water. This means not only the triumph of the light goddess Ostara, who chases away the dark winter, but also the heroic struggle of her fair-skinned, blond sons, which ends with the victory over dark demons, that is, beast-men, ape-like creatures, whose blood still continues to flow in the dark-skinned races, which live and are guided by the fate of their non-human ancestors."

Lanz-Liebenfels himself over time preferred to give the following explanation why he called his journal "Ostara": "The above discoveries prompted me to give this publication the name of the mother of the tribes of this race. The most sacred and most honorable name is Ostara. This publication will contribute to the awakening and preservation of the blond arioheroic race in all states and all peoples! With this sacred name and sacred mark, we want to win like our ancestors did. We must either win or die fighting!"

When the first issue of the Ostara magazine came out in 1905, it had the subtitle: "Austrian leaflet magazine, executive editor J. Lanz-Liebenfels. Austrian Germans for electoral reform. Ostara Publishing House, Roadown near Vienna. Although Lanz-Liebenfels was the managing editor of Ostara, he was not the author who wrote the material for the first issue. Until now, the first issue of "Ostara" remains "anonymous". Looking ahead, it must be said that many issues of the journal did not come out from the pen of Lanz-Liebenfels. Numbers 1,2,5,6, 7, 8,9,11, 12, 13,14, 15, 16, 24, 25 were created by several authors, but not by the leader of the "Order of the New Templars". However, all other issues up to the hundredth inclusive were both edited and written by Lanz-Liebenfels. When at the end of the 1920s the re-edition of Ostara (more precisely, the new Ostara) began, it contained materials mainly from Lanz-Liebenfels. An exception was made only for Johann Waltari Wölfl, who was "allowed" to write materials for the 101st issue of the magazine. When there was not enough material for Ostara, it simply reprinted the books of Lanz Liebenfels. This, for example, applied to seven issues of the late 1920s, when Theosophy was reproduced in them. Since Lanz-Liebenfels started a new edition, it must be borne in mind that Ostara No. 1, published in 1930, was fundamentally different from the first issue of the magazine, which was published in 1905. However, this rule applies only to the first fourteen numbers, which were not written by Lanz-Liebenfels himself.

The first issue of Ostara, which Lanz-Liebenfels decided to publish in Graz, had nothing in common with the racist magazine that would be known to Austria and Germany a few years later. The second issue, which went out of print in March 1906, was subtitled Electoral Reforms, Business Reform, Law Reform. Here, as it were, there is a hint at the true attitudes of Lanz-Liebenfels, but not a word was said about racial goals. Moreover, impartiality was promised to readers, and Ostara's tasks

presented as "an intention to rally the aristocratic spirit of German national life". Even the third issue of the magazine, which was published in April, looked relatively harmless.



1906. However, it already had an extended title: Ostara, an Austrian leaflet magazine with a free-conservative orientation. It contained material that was dedicated to Lanz-Liebenfels himself. It bore a very pathetic title: "Revolution or evolution? Free-conservative Easter sermon by J. Lanz-Liebenfels on the dominant position of the European race. On the second page of this magazine one could read: Ostara is the first and only free-conservative magazine that wants to apply the doctrine of races in practice, in order thereby to prevent the overthrow of the ancient race with the help of science, to preserve European dominion from sunset. Only then can one understand what was actually said in the second issue of the magazine. Now many things looked completely different.

On the one hand, Lanz-Liebenfels decided to use the magazine to develop his ideas, on the other hand, he intended to turn it into a platform for the announcement of these ideas. In the third issue, one can already see the contours of the ideology of the "Order of the New Templars" with phrases that are very characteristic of "Theosophy".

At the indicated time, the tenth issue of Ostara, which appeared on October 13, 1906, is probably of the greatest interest. It published a large article "Anthropogony, primitive man and races in ancient historical documents." In this material, Lanz Liebenfels proposed to abandon the terms "Aryan", "Nordic race", "Germanic race", but only use the concept of "Asingi", which meant fair-skinned, fair-haired and blue-eyed gentlemen who were opposed to the Vanings. Lanz-Liebenfels expressed the idea: "Throughout all Germanic, that is, Asian myths, the idea of the struggle of heavenly gods with water and earthen monsters, that is, aces with Vanirs, runs like a red thread. This struggle ends with a mixture of two kinds of gods. Obviously, these myths are racial history, where the Ases are a higher, nobler race, and the Vans are the result of sexual promiscuity, so characteristic of the lower races.

When Lanz-Liebenfels spoke of the Apocalypse depicted in The Revelation of St. John the Evangelist, he again resorted to a racial-mythological interpretation. "Heavenly Adam, Christ" was again depicted as a representative of the Asic race, called to rule the world. Moses, all the prophets and the Savior allegedly preached only the law of pure racial selection. He wrote: "Confusion means delay, refusal of development. Pure racial selection, on the other hand, is true progress. The development of the world is not over yet. With pure selection, we will remove everything useless and unnecessary from the body of humanity, after which we can again approach the deities. Pure racial selection is a happy path that will lead the Asis race to Asgard."

After all, Lanz-Liebenfels turned to mythology. When he spoke about the understanding of monsters traditional for Western Europe, he quoted from Edza, in which the jotuns were described, "so powerful that no person could live in Mitggart." In the interpretation of Lanz-Liebenfels, this meant that there were too many representatives of the "lower" races, and therefore they had to be "reduced". Such a call should have implied concrete action. They did not keep themselves waiting. In the fourth issue of Ostara, recommendations were printed, with the help of which he planned to bring a mass base under the "Order of the New Templars". He urged the readers of Ostara to send to the editor the addresses of people of the Asis race who would like to marry similar people, the addresses of inventors and patent holders who intended to change patent law, the addresses of like-minded people who planned to implement the law of war booty.

In the same issue of Ostara, a poem was printed called "The Aryan Marriage." At first glance, it might seem that this is a marriage announcement, but it was just a poem:

I'm looking for an Aryan girl or woman

With hair like gold and clear blue eyes, Tall and strongly built, A real German woman.

Healthy teeth and red lips

Noble, open face,

Purely Aryan eye shape and Aryan spirit,

They decorate the one that Freya will point me to. I'm on my feet, I'm sure

I am thirty two years old,

I am a Celt - and Aryan blood flows in me. Reflect on this.

The gods know the end of a happy tale

Because they sent me the Ostara magazine. Glory and victory (heil and zig)!

Released in March 1907, the 14th issue of Ostara was called The Triumph of Israel. It was written by a certain R. Freydank from Hamburg. This author complained to readers that "the Jewish race had an exceptionally beneficent influence on Christianity." In this regard, he quoted Heine, who believed that "Christianity's greatest merit" was to soften "the furious German militancy". "If someone breaks the cross, this talisman that tames passions, then the savagery of the ancient warriors, their senseless fury, will burst out again." Heine's prediction turned out to be literally prophetic.

The next issue of "Ostara" came out under the heading "Full speed ahead!". It was a collection. Its content is not particularly interesting. It is much more remarkable that in the imprint of the magazine there was a circulation of 100,000 copies. It is not possible to verify how true this was. It is necessary to note only two points. A media outlet with such huge circulations was bound to stand out on the Austrian political landscape. Even today, any newspaper could envy such a circulation. On the other hand, there is ample evidence that Ostara was distributed by student corporations. In addition, one should not forget that the Ostara was also heading to Germany.

The 16th edition of the Ostara was dedicated to Richard Wagner and consisted largely of reprints of the newsletter that was published in Bayreuth. It is possible that even then Ostara had ties with Bavaria. Issue 18, published in December 1907, was titled Race and Charitable Aid. A call to sabotage disordered charity." This time the author of the material was Lanz-Liebenfels. He unequivocally pointed out why this media was published. "Ostara" is the first and only magazine dedicated to the ASIC entity. He wants to apply the doctrine of races in practice in order to prevent the feminist and socialist upheaval with the help of science and thereby save the Asian race from the sunset. Considering the title of this issue of the journal, one might assume that Lanz-Liebenfels insisted that charity was beneficial only if

if help was provided by ariogero-yam. Charity should not have been extended to all others, since there were too many representatives of the "lower" races. Lantz then argued that racial mixing favored the spread of disease. He also proclaimed that "the interest rate of insane Jews was excessive." Such rates overloaded the state budget, if they were lowered, then, on the one hand, this would allow the state to get rid of a number of problems, on the other hand, "it would undermine the power of the Jews."

The contours of Theosophy were clearly visible on the pages of the 21st issue of Ostara, which went out of print in March 1908. This time the magazine had a frankly provocative headline:

"Race and woman. The predilection of women for men of a lower nature. Lanz-Liebenfels actually for the first time voiced his largely misogynistic views to the public. Initially, he positioned himself only as an opponent of women's rights. However, later he moved on to reasoning that it was through a woman that racial mixing came into the world. As an example, he pointed to certain aristocratic ladies who, under certain circumstances, could enter into a relationship with "flat-footed, Negroes and Mongols", as well as servants and grooms. While a woman should try to belong only to her husband, the Germans could have more "noble women of high breed" than men. Lanz-Liebenfels saw in these proportions a special "racial-economic" meaning. He believed that "the perfect man, bred in the course of pure racial selection among all Aryan peoples, had the right to more numerous reproduction than men of low breed ... Therefore, every Aryan offspring was extremely desirable." Men who were "weak" in terms of racial selection were considered dangerous, since their marriage could have few or no desired Aryan children. Therefore, here the "marriage assistant", a noble representative of the Aryan race, had to come into play, from whom the spouse could produce the offspring expected in the course of selection. Already in 1908, Lanz-Liebenfels considered the woman herself, first of all, as a "producer of children." In order not to fall into the temptation to enter into a relationship with "inferior" subjects, she had to live in "strict seclusion." Women used to demand a lot, but they had to go this way. A woman should be involved in the "love of the most beautiful, young and strong men" and should have rejoiced at the "most beautiful and noblest children" born from them. Future generations of the arioheroic race were to build "temples and monuments" in gratitude for this, where "sunny-haired and sky-eyed gods and goddesses" would glorify the "mournful producer of children." In this phrase, the Catholic formula "mourning mother" is clearly traced. However, Lanz-Liebenfels understood the origin of the God-man not as a mystical, but as a natural process. As you can see, he considered a woman the weakest link in the system being created, seeing in her a special evil.

Lanz-Liebenfels believed that the state had to adopt his principles in order to achieve "liberation". For this, it was planned to adopt a special set of European laws. In the double issue of Ostara, No. 22-23, which was printed in April 1908, the heading was "Manu's Code of Laws. Racial security among the ancient Indo-Aryans. In this issue of Ostara, Lanz-Liebenfels outlined the most important principles of the new legislation, which all European countries were to adhere to. He believed that all law had a racial origin, that it came from a "higher, Asic race." Initially, the purpose of the law was allegedly exclusively "preservation and strengthening of the Asis race." Since Indra "gave the land" to the Aryans, the Asings must have had a natural legal authority. For this reason, the judges had to be chosen exclusively from Asings. This should have been done if only because only the asing could correctly evaluate the actions of the asing. As a result, Lanz-Liebenfels demanded that

that the racial origin of "plaintiffs, witnesses and defendants" be taken into account in the trials. The testimonies of the representatives of the "lower" races could not have any value in comparison with the testimony of the "noble asings". If the asing turned out to be guilty, then he could count on a milder punishment than the "low-born".

In addition, Lanz-Liebenfels suggested that it was necessary to return two ancient punishments, "slavery" and "castration", to legal practice. They were to be applied only to the most notorious criminals. Castration was to be used if it was assumed that a criminal family should be interrupted, which could facilitate the work of justice in the future. In addition, Lanz-Liebenfels believed it was natural that a man had more rights than a woman.

The goal of the existence of the lower races Lanz-Liebenfels thought was "serving the Asian man." He considered it shameful that some of the Asings had to take low-paying jobs. He believed that "the day will come when the Asings will be paid money for begetting generations of noble children, which should reduce the brood of mestizos." Then "asings will be able to

to be freed from the dog life of a hired worker, which only befits ape-like creatures. Asings, on the other hand, will have to take care that things do not go too badly for the lower races, since "asing, as a high-born man, is a friend of animals." Lanz-Liebenfels suggested that "racial law" underlay the legendary laws of Manu, and therefore could be applied to all spheres of life. After that, the founder of the "Order of the New Templars" uttered a phrase that actually anticipated many National Socialist slogans: "Only a person who is close to the earth, a peasant, is a person in the full understanding of the meaning of this word. Only he can preserve human virtue and teach it. Therefore, the Asis race can develop exclusively within the framework of a rural culture, the city is death

for her".

By the beginning of the First World War, Lanz-Liebenfels, both through the "Order of the New Templars" and through the "Ostara", managed to acquire many useful connections and profitable acquaintances. The list of these people (with whom we are already familiar from the first chapters of the book), of course, is incomplete, but, nevertheless, very revealing. Among the "new Templars" there were many military personnel: Blasius von Schemois, a man close to Archduke Franz Ferdinand - a familiar of the "Order of the New Templars" (fra Gotthardt Werfenstein); Field Marshal Lieutenant Dietrich von Nordgotten - Presbyter of the "Order of the New Templars" (fra Rudolf Werfenstein); frigate-captain (captain of the second rank) Schwickert, presbyter of the "Order of the New Templars" (Fra Gonzalvo Marienkamp), etc. In addition, Lanz-Liebenfels maintained close relations with Professor Karl Penka, who was one of the first to claim that "the race" was Northern Europe. Penka was one of the oldest readers of the Ostara. They also included Karl Peters, who was able to seize colonies in East Africa for Germany. Peters met personally more than once in Lanz-Liebenfels. The head of the "new Templars" was well acquainted with the imperial baron Schweiger von Lerchefeld (fra Armand). An Ostara employee was also a prominent Austrian figure, Dr. Alexander von Peetz, who became the founding father of postal savings banks.

Among other things, there is evidence that Lanz-Liebenfels maintained contacts with theosophical circles, in particular with Blavatsky and Madame Besant. The most incredible personalities can sometimes be found in Lanz's connections. For example, he kept in touch with the leaders of the so-called food reform. One of them, Gustaf Simon, was a familiar of the "Order of the New Templars" (fra Gustaf Werfenstein). The merit of this figure was that he invented the so-called Simon's bread. Lanz-Liebenfels found this product "the most rational, tastiest, healthiest and most vitamin-containing bread." Under the illustration in the "Imaginarium", which depicted a bakery,

was signed: "Only bread of the heroic type allows us to live." In addition, it should be mentioned that Lanz was in contact with one of the inventors of synthetic rubber, von Grösling (fra Amalarich). And in one of the issues of Ostara, a well-known poet in Austria at that time, Richard von Schaukal, who corresponded with Lanz-Liebenfels for a long time, published his poem.

Several issues of the Ostara appeared in 1908, which Hitler probably read during his stay in Vienna. In them, Lanz-Liebenfels talked about the somatic understanding of race. The headings under which these issues appeared are indicative: "Introduction to Race Studies" (No. 26), "Descriptive Race Studies" (No. 27), "Racial Physiognomy" (No. 28), "General Racial Somatology" (No. 29), "Special racial somatology" (No. 30, 31). In these issues of Ostara, it was said that arioheroics do not have to be blonde. Race was a set of attributes, and a person could have one or more of them. This was a kind of reassurance for the Germans, who were not blond, but certainly wanted to consider themselves arioheroics (for example, the young Adolf Hitler was one of them).

Lanz built a complex system of human development, at various stages of which there were different peoples and races. You don't have to be a prophet to guess that Lanz-Liebenfels placed the Asian race on the upper step, and the Negroids on the lowest step. Lantz is not

intended to confine himself to a simple statement of external signs. He gave a very dubious definition of "race": "A race is a complex of certain physical and spiritual characteristics that are inherited and correspond to various stages of human development." There can hardly be any doubt that racial differences were determined by physical characteristics. However, an absolute hierarchy could only be created using the thesis of spiritual attributes. Lanz-Libenfels needed a "convincing" explanation why the Arioheroics were at the very top, the Mongoloids were lower, and the Negroids were at the very bottom. Making distinctions between certain races, Lanz-Libenfels sort of argued with Chamberlain and Gobineau, who used the concept of "race" in an ethnological and philosophical sense. However, by 1930, when the indicated numbers of the Ostara were once again reprinted, Lanz-Libenfels was forced to make some amendments to his system. Now he was more "consistent" when he spoke of race as a biological phenomenon. There was nothing surprising in this - over the past 22 years, the conceptual apparatus and the classifications used by it have largely become outdated. In 1930, some of Lanz's ideas of 1908 looked completely ridiculous even in the basins of German nationalist racials.

So, for example, he insisted that the superiority of the race was determined by the shape of the skull - the larger the skull, the more intelligence a person possessed. In addition, Lanz-Libenfels tried to show that the so-called lower races showed traits of infantility and imitation of monkeys. Obviously, he hinted that the non-Asian races were offshoots from the main trunk of human development, and therefore they lagged behind in their development. This idea was reinforced by the idea that each person goes through certain phylogenetic stages of development, making the way from a child to a mature person.

In the 31st edition of Ostara, Lanz-Libenfels cited the so-called racial value index. Depending on the significance, Lanz distinguished three groups of signs. He considered the color of the eyes to be a particularly important distinguishing feature. The owner of blue or gray eyes received 12 points. The owner of piercing black eyes - received 12 penalty points. Those with light brown, green, or dark gray eyes received 0 points. Further, according to the same system, hair color, skin color, and nose shape were evaluated. Less significant signs were evaluated on a scale from six points to six penalty points. Minor signs had an estimated value of two points. After the scores were added up, a score was given.

racial type of a person. The ideal arioheroic had to score at least 100 points. The owners of the sum of points, which ranged from zero to one hundred, were mestizos with predominantly Arioheroic blood. Those with even a small amount of penalty points were classified as afflings. With this system, Lanz-Liebenfels planned to "separate the wheat from the chaff."

By creating this system, the head of the "Order of the New Templars" once again stated the purpose of his magazine: "Ostara" is the first and only magazine dedicated to the problem of researching the heroic race, and defends the rights of men. The journal plans to put into practice the results of the doctrine of races, in order to thereby preserve the noble heroic race, moving it along the path of systematic pure selection. The magazine defends the rights of men, opposing the socialist and feminist upheaval."

The 32nd issue of Ostara, which appeared in 1909, was devoted to the problem of the state. It was called "About the state collecting taxes and paying dividends". Lanz-Libenfels designed a kind of ideal state, while counting on its specific capabilities. He imagined the state as a joint-stock company that ran a profitable business and then paid dividends to its citizens. In this part of his ideology, Lanz-Libenfels came into contact with the Marxists. He sent a description of this idea to the mayor of Vienna Lueger. In a response letter, Karl Lueger noted that the idea was brilliant, but it was very difficult to put it into practice. However, it is possible that there was some irony in these words.

In the same year, 1909, the 33rd issue of Ostara appeared, which was called "The Dangers of Women's Rights and the Necessity of Master's Morality for Men with Rights." The next issue was devoted to "Racial-economic solution of the problem of sex." This topic so fascinated Lanz-Liebenfels that he devoted issues 38 and 39, published in 1910, to "The Sexual Life of Blondes and Dark-Haired People." The first issue was devoted to the study of the anthropological aspects of this delicate problem, the second issue provided its cultural and historical consideration. The problem of sex relations played a central role in the system of racial selection, but Lanz portrayed the conception of children as the central sacrament of this system - a sacred means that was supposed to lead humanity to an arioheroic paradise. "Racial hygiene and proper conception are the most beautiful and most valuable cult sacrifice, which most pleases the gods."

How did Lanz-Liebenfels see the "correct" relationship of the sexes? He considered a man to be the absolute master of a woman, to whom "nature itself assigned the role of a slave." Moreover, the man, as it were, put his own sovereign brand on the woman. By virtue of their physiology, women were not suitable for community service. It was pointed out that the woman, like the representatives of the "lower" races, had an "infantile" physique. However, the release of the woman seemed to be the most dangerous. "All the troubles of world history have been based on a free woman." Lantz believed that it was women who led to the fact that the aristocracy began to slide down to the level of afflings. It is hardly surprising that the following verses were published in Ostara:

Obsessed with dubious longing, you are a maid

his master.

Disheveled hair, traits typical of servants.

This blood only grows in slave pens

But not in the ceremonial halls of noble families.

According to Lanz-Liebenfels, "moral and good" could only be called that "beneficial to the superior race, and everything that harmed should be perceived as immoral and bad." From this position, sexual morality should also be evaluated. A woman had to marry without fail innocent, since "past sexual

partners could spoil the breed." The qualities of past men could be reflected in the child who was planned to be born in marriage. Men, on the other hand, were supposed to marry as early as possible, but at the same time choose "zealous and controlled women." Dark-haired and swarthy women Lanz defined exclusively as prostitutes. He did not even object to such a phenomenon as corrupt love, if it did not lead to the birth of children. In addition, Lanz was an active promoter of contraceptives, which he considered one of the tools of racial selection.

In principle, the head of the order considered "immoral" not so much "wrong conception", but rather the destruction of the race through the production of children in which the animal principle prevailed over the divine and thereby hindered the development and improvement of man. In addition, Lantz believed that blond women were primarily at risk. "Black men use their own methods to get the better of a noble woman, they use money, their expressive eyes, flattering speech, which women are so greedy for. Eloquent, velvety voices rarely reach their goal. They have an impact primarily on blondes. "A blond man, on the contrary, wants to be Siegfried, he craves feats, wants to kill dragons, defeat giants, find and free princesses. The heroic eroticism of blond men is by no means my invention, it was realized by our Germanic ancestors. This is proved by the illustration of the Alhambra, which we present here. This painting is a melancholic and artistic depiction that squeezes the story of a blonde girl into a single scene. The fair-haired knight achieves

girls in a man of an inferior race. But what a great disappointment a blond man can be when, after his self-sacrifice, he finds by no means a princess, but a petty and prudent woman, when he finds not a swan princess, but a corrupt girl driven by her greed and lust ... Heroic blond man loves like a luminous child, he draws his love through his eyes, but not like women and low-born subjects through hearing and through touch. And this is the tragedy of blond erotica, which is primarily related to blondes who are thrilled under the gaze of black eyes and indulge in vicious outrages with chandalas.

Lanz-Liebenfels believed that with the right world order, based on fair-haired arioheroic men, "a woman can quite easily become a worthy mother and mistress of the house, corresponding to the physical and mental ideals of femininity." This was followed by a passage that was very reminiscent of the aesthetic constructions of the Third Reich: "The history of blonde erotica is written on the very body of a blonde. For this reason, in arioheroic women, secondary sexual characteristics look developed and very harmonious. The arioheroic woman is the owner of long, beautiful hair; delicate skin; refined and regular face shapes; large breasts intended for feeding children; wide hips. The fair-haired arioheroic man sacrificed himself for centuries, accomplished feats, took the burden of all problems from a woman, with the exception of the birth of a child. In return, he only demanded marital fidelity, which should have been a prerequisite for any pure racial selection. Since society was not in an ideal state, Lanz proclaimed the woman guilty of all social ills, from disease to racial mixing. At the same time, the head of the "Order of the New Templars" did not deny the possibility of establishing the institution of polygamy, which was supposed to contribute to the multiplication of the arioheroic race.

An obvious sign that Lanz-Liebenfels attributed all the difficulties of an economic nature to racial causes was the 40th and 41st issues of Ostara, published in 1910. The first was called: "The Racial Psychology of Borrowed Life. The impoverishment of the blondes and the enrichment of the dark-haired, "and the second - "The wealth of the Chandalas is

theft". A year passed, and Lantz again spoke about the problem of giving civil rights to women. Issues 44 and 45 of Ostara were devoted to this problem. One of them had a revealing headline: "Comic of women's rights. A Serious Chronicle of the Women's Economy". In these journals, he quoted a book by Katharina Gadulin, who made no secret of her disgust at the fact that she had been born a woman. Lanz-Liebenfels was indignant at such an insult to motherhood, and also pointed out that such depravity was caused by female emancipation.

Lantz believed that the worst thing that could happen if women were given civil rights was racial desecration. "These rights will disorient the girls and women of our race, instill in them perverted erotic tastes." "It is a tragedy, an unheard of tragedy, when a noble woman (whether consciously or unconsciously) goes to a dark-skinned subject. Light gods with weeping turn away from her. Such a woman, in the most criminal way, stops the ascending development of a whole series of births. Lanz-Liebenfels addressed the problem of sexes in the 47th edition of Ostara. He spoke of "the art of loving beautifully and marrying happily." He made fundamental distinctions between perfect, heavenly love and imperfect, earthly love. Moreover, heavenly love was based on racial selection, and earthly love was based on the desire to receive pleasure.

The 48th issue of Ostara magazine (1911) was entitled The Art of a Happy Marriage. A racially hygienic prayer book for recruits and veterans of marriage." In this issue of the magazine, Lanz Liebenfels decided to give some advice on arranging family life. In particular, he told how it was possible to prevent the betrayal of his wife. In particular, he cited the story of how he helped one of his friends, who was a member of the "Order of the New Templars", with advice. The specified man noticed that his bride began to show signs of attention "a baron of Jewish origin with the face of a baboon." Lanz advised him to spread rumors that the Baron

there is always a bad odor. As a result, the girl decided to abandon the company of the obsessive baron. Lantz wrote that "these innocuous artifices may in the end serve a higher purpose." In addition, the head of the "new Templars" outlined several rules of "marriage diplomatic practice" that all arioheroic men were to learn. By and large, these rules were two: 1) a man must always remain a man in the physical and ethical sense; 2) a woman should be treated like an adult child.

Of particular interest to us should be the 61st issue of Ostara (1912). It was called Race Mixing and Racial Separation. Lantz said that since the entire order of the world was destabilized due to racial mixing, the world order could be restored through "racial division". Taking into account these theses, the meaning of the poem, which was published on the last page of the magazine, becomes clear. Fra Ervin was the author of the poem.

No, dark offspring of the Earth,

You don't like sunlight.

Here! Separate from the black herd

It is only in the light that true gold can be seen.

You must elect a new knightly order,

Go to the temple gate

And ascend to the sacred land

Which was lost after the Crusades!

Later, the grandchildren will compose songs about you,

Filled with gratitude will remember you,

Through the purity of the gods one must plunge into the light,

Which is the faith of the Templars and happiness.

In 1913, the 64th issue of Ostara was published. It had the headline: "Many or Few Children?" This issue of the journal is notable for the fact that Lanz-Liebenfels showed himself to be a typical Malthusian. He believed that the Earth was suffering from overpopulation. However, he was fundamentally wrong on one fundamental point. He believed that the workers in the future should have lived worse, as they constantly multiplied. In practice, everything happened exactly the opposite. In any case, the ideas of birth control, the use of contraceptives, were very reminiscent of the Family Planning program. Moreover, Lanz hinted at the possibility of a Spartan-style euthanasia program. As a result, there would not be very many blondes in the world, but they, according to the "new Templars", would become a real ruling elite.

In expressing these ideas, Lanz-Liebenfels was somewhat inconsistent. On the one hand, he insisted on the multiplication of the arioheroic race (polygamy, the restoration of the "right of the first night", etc.), on the other hand, he spoke of birth control. It is possible that in this case, Lanz-Liebenfels' personal dislike for family life manifested itself.

The 66th issue of Ostara (1913) bore the largely provocative title of "Naked Racial Culture Against the Hypocritical Chandala Culture." In this issue, Lanz-Liebenfels made his first public nod to "free body culture." He spoke of the ennobling beauty of racial culture. Since every true asing had to be



beautiful not only in soul, but also in body, then he should not have hidden it. In addition, Lanz Liebenfels formulated the idea that true Aryan Christianity on a mystical level was associated with a naked body. This was connected with one of the first sacraments, namely baptism. Since those who were originally baptized had to plunge naked into the font, Lanz interpreted this ceremony as a symbolic drama. A noble light man was supposed to emerge from the water, who washed away a low dark man (chandala).

"The Holy Grail as a Mystery of the Aryan-Christian Race Religion" was the title of the 63rd issue of Ostara, which appeared in 1913. The Holy Grail has always played a special role in the mythology and rituals of the "new Templars". The castles of the order were something like the castles of the Grail. Suffice it to recall the lines from the poem: "Here in the valley there is a Grail castle that paves the way to a bright height. However, this path is too difficult to pass without problems. In addition, we can recall the "mysteries of the Grail", which took place in the Archpriorate of Staufen. In the mentioned issue of Ostara, Lanz-Liebenfels wrote that the legends about the Grail were peculiar ideas about the cult of racial purity, which were in circulation among the "old" Templars. For this reason, Lantz equated Grail Knights with Templars. Unlike many mystics who were somehow connected with the Grail cult, the head of the "Order of the New Templars" did not give preference to any particular interpretation or version. He wrote: "Obviously, what were the temples of the Templars. They were places where human selection took place. The groves of the templars were not only places of selection and forest nurseries for plants and animals, but also a refuge for representatives of the superior race, who had to ennoble the steadily degenerating humanity physically and spiritually from time to time. Therefore, it cannot be an accident that the oldest monasteries in Germany were double monasteries: male and female. In Lower Saxony there were strange churches with two choirs, where inside one temple there were separate men and women.

Based on many myths, Lanz-Liebenfels gave his own interpretation of the Grail: "The Grail is a god-man, a higher being born and raised by a noble woman." However, unlike modern interpretations a la Dan Brown, Lantz never

refused the symbol of the cup filled with the sacrificial blood of Christ. He spoke of the spilled blood of Froya, the god-man, who was one of the few wholly arioheroics. In this regard, we can quote the verses written by Fra Erwin:

Hear, brethren, the order.

You must convey to all peoples:

The body of the Lord is the true bread,

His blood can lead you to healing.

In the mythology of the "new Templars" several interpretations of the Grail were mixed together: a bowl of blood, a God-man and a stone. In any case, during the "mysteries of the Grail" in the Archpriorate of Staufen, a special bowl was used.

In the 70th issue of "Ostara" (1913), in addition to the traditional description of the purpose of the magazine ("the first and only edition..."), there were some fundamental additions. In particular, it was reported: "Ostara intends to gather all creative and racially beautiful people, true idealists into one community. In part, this goal has already been achieved. During the reigning false cult of women and the mob, Ostara wants to be a help to all aristocratic, healthy, looking for beauty and truth men, so that they gain the highest right to live and enjoy life.

In the same issue we might have found an interesting document called The Templar's Prayer. We present it in some abbreviation. The prayer began with the words: "Father, give us mothers from your kind and let us populate the earthly world with their Aryan sons.

Let us embody the Aryan law and all that is provided for by your order. Then the happiness of our ancestors and all that you foreshadowed will return to us again. The prayer ended with the following words: "Lead us to the last and decisive battle in the southern countries through the mountain passes illuminated by snow, to the east and to the west, so that the blood of mixed races spilled on the earth smokes everywhere. It will be a worthy sacrifice made in gratitude for salvation.

In the next issue of Ostara, a poem by Fra Ervin was published, which was called: "I gave the Earth to Arius." Here are two stanzas from it:

And who should beget the gods,

Keep the spirit inherited from antiquity, If our wonderful ranks Are torn apart by women? And who skinny should please life

And where must the noble Mina appear, If the heroic brides are no longer afraid of Crazy affling swarms?

In the same year, 1913, in the 72nd issue of Ostara, in the explanations of the goals and objectives that have become traditional for the magazine, it was said that "it is necessary to prove in word and image that a blond heroic person is a beautiful, moral, noble, idealistic, brilliant and religious creation. , which is the creator and custodian of all science, art, culture.

The heroic man is the chief bearer of divinity." It was further emphasized that the ugly and evil comes from racial mixing, in which, for physiological reasons, the woman is more to blame than the man. "Ostara" - is published at a time when the effeminate and low-born diligently and unceremoniously

trying to lime the fair-haired heroic-looking man. Ostara is the gathering place for all noble beauty, truth, and God-seeking idealists."

## Chapter 8

### AFTER WORLD WAR I

The Austro-Hungarian Empire began to disintegrate even before it lost the First World War. On its basis, the so-called "patchwork state" first arose. Then it broke up into several independent states. In the autumn of 1918, Lanz-Liebenfels decided to leave Austria. He went to Hungary. He had at least two reasons for this. First, revolutionary unrest began in Vienna. Secondly, Lanz Liebenfels had a semblance of a love relationship with the last representative of the Transylvanian princely dynasty Bochkay. If Lanz wanted to hide from the revolutionary upheavals in Hungary, then he obviously did not choose the best place for this. He got out of the fire and into the frying pan. When he arrived in this European country, the Soviet Republic was established there, headed by Bela Kun. Here Lanz-Liebenfels devoted himself completely to activities directed against the soviets that arose in many places. He also tried to resist the Romanian annexation of some Hungarian territories. In the course of this activity, he joined the secret patriotic organization "Awakening Hungary", which was founded in 1917 from among the demobilized soldiers and officers. She, like many other right-wing unions, tried to defend the territorial integrity of Hungary. Over time, Awakening Hungary began to see itself as the main driving force behind the emerging "White Terror", which was supposed to be directed against the Communists and Jews.

But the supporters of Bela Kun were not going to be inactive either. The head of the "Order of the New Templars", accused of counter-revolutionary activities, was arrested. Twice they intended to shoot him on charges of counter-revolutionary activities. The details of this story, unfortunately, have not reached us. The next date of the execution was set for Easter

morning 1919. While in a prison cell, Lanz-Liebenfels was transcribing the 61st psalm. In his translation and "Templar" processing, it looked like this: "A poorly anchored ship is a Chandala that will be smashed on the reefs of vice, since only robbery and debauchery are close to their hearts, they see riches in earthly treasures and money. Once God said, and I have forever remembered these two words: "God is just in love and retribution", "What are the deeds of a man - such is his reward." How Lanz managed to escape remains unclear. Despite the fact that the history of the right-wing Hungarian conspiratorial organizations is still little studied and very confusing, it can still be assumed that Lanz's participation in them should have led to acquaintance with the leading right-wing radicals in Hungary and thereby greatly influenced his political ideas. In this regard, it seems by no means accidental that the emergence of new anti-Semitic and anti-Bolshevik concepts dates from this period.

If we talk about the publishing activities of Lanz, he took up the curtain after the end of the revolution, then it should be noted that he decided to continue the release of Ostara. In the period from 1905 to 1918, the so-called first "Ostara" ("Austrian series") was published. Despite the fact that it was formally a magazine, it had the same principle of operation as a book series. Some of the early issues could be reprinted as needed. As it appears,

demand clearly exceeded supply, as some of the issues were reprinted several times.

The second "Ostara" began to appear in 1922 in Germany in the city of Magdeburg. For this reason, it is often referred to as the "Magdeburg Series". These designations were adopted in order not to get confused in the numbering. The fact is that the "Magdeburg series" began to appear from the first issue, although in the general numbering it was supposed to be the 101st. Traditionally, each Ostara issue had its own name. The first of them was called "Ostara and the empire of blondes", and the second - "Ancestral home and ancient history of the heroic race." The release of the "Magdeburg series" turned out to be short-lived - only two issues appeared in it.

There is reason to suspect that the authorities of the Weimar Republic were very dissatisfied with the publication in Germany of a racist magazine. There is information that Lanz Liebenfels was decided to be expelled from the country, and the release of Ostara was banned. This is indicated by excerpts from an article that was published in 1928 by one of the brothers of the Order of the New Templars. It contained the following words: "... the Chandalas who were in power in Germany in 1921 deported Dr. Jörg Lanz von Liebenfels." Another sentence followed: "... the circumstance that in 1921 Jörg Lanz von Liebenfels, at the request of Rathenau/?? was expelled from the country, and secondly, that the printing of Ostara was banned in Germany. However, "Ostara" began to appear in Magdeburg after the leader of the "new Templars" was escorted out of the country. He was deported in 1921, and the first issue of the Magdeburg series was published in 1922. This suggests that Lanz was not deported because of plans to publish a magazine.

If the indication that Lanz's expulsion from Germany was carried out at the initiative of Rathenau is true, then it is possible that the same politician initiated the ban on the publication of Ostara a year later.

Such a combination of circumstances seems extremely interesting, since Rathenau was studying the racial question. In his book "On the Criticism of Time", which was published in 1912, he wrote: "If someone saw a marching Prussian regiment and compared the appearance of units with the appearance of their commanders, then, with a sharp eye and the practice of looking at people, he could reveal that they belonged to two different races. At the same time, he would have noticed the revealed symbol and structure of our people." Another passage followed: "We all know about Ostelbian Germany, which arose in certain historical times by seizing and colonizing this territory. This Germany is two-part. The Germans were the winners, the Slavs were the losers ... however, from early legends and traditions we can learn about subordinate beings. The brother of a servant of a boy rescued from bondage is usually

dark haired. Skill, cunning and cowardly behavior are the inherited lot of these dark-haired creatures. They are small in stature. They have short curly hair. Therefore, in other countries, blond hair is usually long or bristling in all directions at the crown.

The ban on the publication of Ostara in Germany led to the fact that they began to look for opportunities to carry out this project on the territory of Austria. In this case, Lanz-Liebenfels found support from Johann Walthari Wölfl, a manufacturer who provided financial assistance to the New Templar Order. It was Wölfl who made efforts to republish Theosoologia at the end of the 1920s and resume publication of Ostara. At the same time, separate issues of the first series were republished, but they were previously re-typed, made more elegant and easy to read. Again, there were problems with the numbering of issues. The issue of Ostara, published in 1927, had the number 101, but it also became the first number of the third ("Viennese") series. The issue was called: "Lanz Liebenfels and his works. Part 1. Introduction to the theory. "Ostara" was then printed "as a manuscript", after which it was distributed free of charge with a request to donate money for the continuation of publication. The magazine has clearly changed its character. If on the eve of the First World War it was

printed media, focused on influencing the general public, then in 1927 it was more like a messenger of an underground organization. The subtitle to the magazine read: "A free private publication, intended exclusively for a narrow circle of friends of Lanz-Liebenfels." "Ostara" could not be purchased at newsstands, it was passed from hand to hand. And it was by no means a game of underground, when they tried to make a secret out of any nonsense, it was a completely justified precaution. In the very first issue it was written: "We are not at all interested that the Ostara may fall into the hands of the Chandalas and that they may become acquainted with its content, with our ideas. But they take a very definite position, and therefore consider it their duty to interfere with our painstaking, positive restoration work."

This text was written by Johann Walthary Wölfl. Lanz-Liebenfels himself had to change his style. He replaced some of the numbers of the first series (which we talked about above). And he also made several issues of Ostara with the text of Theosoology. In addition, he had to change some of the headings. On the whole, Lanz-Liebenfels became more radical. His anti-Semitism acquired not just aggressive, but downright militant features. This can be seen in the example of the 3rd issue of the third series. In it, he wrote: "It does not occur to us to preach pogroms, since they will begin even without our preaching." Or: "In the world struggle between people, according to the Jews, one must destroy the other so that in the end they can profit ... The Jews do not know the rest in the struggle, they continue the struggle without respite."

In the 4th issue of "Ostara" (1927), which was called "World Peace as the Creation and Victory of Blondes", Lanz-Liebenfels solemnly announced the course for counter-revolution. He believed that after "700 years of proletarian dictatorship, an era of arioheroic counter-revolution will come, which will end with the establishment of the dictatorship of the patricians." This dictatorship was planned as a violent order against the Chandalas. "We are not so intolerant of the Chandalas, Jews, Masons, who, by fire, sword, war, revolution, bloody terror, devaluation of the currency, wanted to impose on us the socialist-republican-democratic shit. We counter-revolutionaries generously acknowledge the right of Chandalas, Jews, Freemasons to establish their own state in Palestine, whether at the North Pole, or at the South Pole, or in the Gobi desert, on the islands of the Kerguelen archipelago, or in some other place. But we cannot allow them bloody entertainment in the countries where we have created a culture, and risk becoming slaves ourselves! If they want to individually serve the culture created for us, then they must pay us a cultural tribute, being obedient servants of our own culture. This principle is beautifully stated in the laws of Manu: the Chandal has the right to live on, if only he undertakes to be an obedient servant of the Aryan."

If the Chandalas do not want to be obedient, then away! Let them go to the desert to the jackals, to the forest to the monkeys, where the gorillas and mandrills will greet them as "comrades" and

racial relatives. There they can realize their socialist, Bolshevik, democratic, proletocratic and other utopias. They may vote either secretly, or by list system, or proportionally. However, if Kuna, Levy and Deitchey are legally granted the right to vote, then the gorillas and mandrills should also demand the right to vote."

Lanz-Liebenfels even found a recipe that would quickly cope with the problems of unemployment. He recommended the use of forced labor, namely the use of "diggers to build streets and canals." In addition, he talked about those arioheroics who would not agree to accept the ideas of the "new Templars": "They will also disappear. It's not a problem! These irresponsible elements must perish, as they are the enemies of our race! They sin against the Holy Spirit! And this sin will never be forgiven them!" However, this was the only place where ideas aimed at

against blue-eyed blondes. But this did not rule out the fact that in the late 1920s Lanz considered the "unconscious elements" of the arioheroic race to be worse than all the Chandalas put together.

However, the struggle against the Chandalas occupied a priority place in the ideas of Lanz-Liebenfels: "The socialist-bolshevik race of primitive people destroyed our tradition. Fine. Toscha we will deny them charity and humanism. Do they want class struggle? They will get a racial fight." Lanz further predicted: "There will be no more parliaments, autocrats and tyrants, but only a wise prince-priest, ingenious, mystically trained in the Ariosophical spirit of patricians and leaders of aristocratic-spiritual secret orders and secret unions who will guide the fate of the people." There is no doubt that Lanz was referring to the "Order of the New Templars". "The aforementioned secret orders will thin out the too dense human bush in the Malthusian spirit, clean out the undergrowth and give freedom to the air. They will sterilize criminals and repeat offenders."

One could learn about the resonance these messages caused from the letters that came to Ostara. Here are excerpts from some.

Gentleman from Stuttgart, July 4, 1927: "This is a heartbreaking spiritual air from German prehistory. Call of Odin! I want to hear and obey the will of God!"

V.R. from Augsburg, September 18, 1927: "During the war, I carried several issues of Ostara with me. They, like a prayer book, were constantly with me. However, I lost them when I  
taken prisoner."

Dr. E.R. from Pazelwak, August 10, 1927: "Like many others, I was in racial sin. Nevertheless, in recent years I have been in the völkische positions. However, for a long time I did not know the most important thing in life - racial science. I am grateful to "Ostara" for the fact that I am still not married. I was engaged to a girl for two years, and then it turned out that she was half Jewish. In two months I will marry a purebred Norwegian. I plan to give the editions of Ostara that I have to local young National Socialists."

K.E. from Bleihorde, December 13, 1927: "We gave your second number to an elderly blond. He read it to holes."

If we talk about the vision of the future state system, as Lanz Liebenfels imagined it, then we must point to the 12th issue of Ostara, which was called "The dictatorship of the blond patricians, the introduction of a state-scientific racial economy." Lanz conceived the establishment of a patriciate, the power of blondes over dark-skinned racial groups, and the very name of the ruling body did not play an important role for him. Where there was only a small group of arioheroics among the people, "the absolute rule of the heroic dictator" was to be established. "In place of numerous parliaments, ministries and a gluttonous hydra of state bureaucracy, a noble and priestly master will come who will be a dictator. In the name of your race and conscious racial elements, he will take the reins of government into his own hands and establish a racial-religious patriciate. Separate national

the contradictions were planned to be eliminated, since "Europe will be dominated exclusively by the racial principle."

If we talk about the publication of the third series of Ostara, then, apparently, its last issues were printed in the 30s. Whether the New Templars were engaged in publishing it after the Second World War remains unknown.

It is very easy to guess that Lanz-Liebenfels was not satisfied with the fact that he was expelled from Germany and then banned from publishing Ostara. This suited his German adherents even less, who wanted to propagate the doctrine of the "new Templars" at all costs. As a result, in Germany, Herbert Reichstein in 1926 began to publish a bulletin, which was called the "Journal on Humanity and Racial Destiny." However, from the second issue the name of the publication had to be changed, and it became

to be called "The Journal of Human Studies and the Study of Destiny". In the third year of its existence, it once again changed its name. From that moment on, it was called "The Journal of Spiritual and Scientific Reformation - Ariosophy". This journal is an indispensable document for those who study the German Völkisch movement. Through it, links can be traced to Alfred Rosenberg's World Struggle magazine and the Ludendorffs' magazine East German Observer. However, the possible connections do not end there. Since the journal published by Herbert Reichstein was responsible for conducting the Lanz-Liebenfels controversy with representatives of the national camp, it inevitably acquired a wide variety of contacts. On its pages one could find both adherents and opponents of the "Order of the New Templars".

However, the largest place in this edition was given to the materials of Lanz-Liebenfels. If we switch to the language of modern culture, then one could say that he was the frontman of the Journal of Human Studies. The publication of the magazine turned out to be such a successful project that over time the circulation began to increase. This allowed to reduce the price of a single room taken. At this time, Lanz-Liebenfels wrote an article in which for the first time in many years one could hear triumphant notes: "And yet, the evil spells are dissipating, the contours of a new, ariosophic, ario-Christian International are already emerging: fascism in Italy, "Awakening Hungary", Spanish fascists, the North American Ku Klux Klan and, as a conclusion, the swastika movement in Germany directly generated by Ariosophy. In fact, this was the first public recognition of National Socialism by the "new Templars". Later, on the pages of the "Journal of Spiritual and Scientific Reformation" one could find similar statements, the formal reason for which was the discussion of Ernst Röhm's book "The History of the Conspirator". One of the articles in this Ariosophical publication stated: "Today it is our duty, neglecting all personal criticism, to join Adolf Hitler, since he is the only savior from the chaos that reigns in recent times." However, the Ariosophists were not yet ready to recognize Hitler as the Führer. On the pages of this magazine, they called Lanz-Liebenfels "leader and teacher" after all. Frodi Iyagolfson Verman even wrote an article about him called "Harbinger of the Sunny Spring". It said: "Despite the efforts of Richard Wagner, for a long time there was no practical generalization of all spheres of human activity under the principles of racial-cultural religion. However, there is an enlightened person, thanks to whom we have been rewarded with the opportunity to find a solid foundation for the present and have been able to see the radiant land of the future. He became the founder of the resurgent divine Ario-Christianity or anthropotheism, if in this case it is permissible to use a foreign word to designate the doctrine of the breeding of God-men. It was Dr. Jörg Lanz von Liebenfels, expelled from Germany in 1921, who received power from the Chandala.

As you can see, a kind of cult was formed around Lanz. Wehrman said one very significant thing, thanks to which he differed from all his predecessors who wrote about Lanz-Liebenfels and the "new Templars". He presented Lanz as a person who "practically generalized all spheres of human activity under the principles of racial-cultural religion." There is no doubt that in this case, National Socialism was also implied.

How long the "Journal of Spiritual and Scientific Reformation" was published, the German researchers were not able to establish exactly. Presumably, its publication continued until the early 30s, that is, until the time when the National Socialists came to power. In any case, Herbert Reichstein's publishing house was not limited to this project. It published a special Ariosophical library, Ariosophical leaflets, including the so-called "Hertenburg leaflets", which were written by Lanz-Libenfels.

If at first Lanz-Libenfels limited himself to advertising "Ostara" on the pages of the "Journal of Spiritual and Scientific Reformation", then he developed an active journalistic activity, which was primarily focused on Germany. However, he did not disregard Austria and Switzerland. In Switzerland, since 1930, he published the Lucerne Letters (we will talk about them later). In Austria, he became the initiator of the publication of the Ostar Review of the Panarian Revue. This edition began to appear in the summer of 1931. Wölfl became its direct publisher. This figure deserves special attention.

Lanz-Libenfels met Wölfl at the end of the First World War. It was the patronage and material support provided by a new acquaintance that could ensure the activities of the "Order of the New Templars" in Austria for many years. Johann Walthary Wölfl, a major industrialist living in Vienna, became a reader of the Ostara in January 1918. The ideas of the "Order of the New Templars" so captivated him that he offered Lanz considerable funds on the condition that he become Prior of Werfenstein. And he took this position after Lanz's departure to Hungary. Under his leadership, the Austrian part of the order literally flourished. The community of 50-60 brothers often received monetary, book and ritual donations, decorations for the monastery. Liturgical meetings in 1923 did not take place due to unfavorable political conditions, since the socialist government of the Republic of Austria was very suspicious of the "new Templars". Despite this, in 1924 it was decided to hold a celebration dedicated to the summer solstice. It was attended by Wölfl himself, Fra Herwig and Fra Fridolin, who stood at the base of the order, as well as twelve other brothers. The celebrations began at midnight in the castle grove with baptism with water and fire, followed by admission to the order and ordination of new brothers. The morning services were followed by a meditation in the grove, then a conference in the Blue Temple Room and a walk around the castle with the opportunity to admire the panorama of the Danube below. After the evening service, everyone sang psalms. The main impression of the holiday, reflected in the letters of the brothers, was "an amazing feeling of unity, inner clarity and harmony ..." These summer meetings were repeated in 1925 and 1926.

In the 1920s, Wölfl prepared several publications together with Lanz. In particular, he compiled the liturgical canon of the Order of the New Templars. In April 1923 he published the Taubilarium, a monthly calendar intended for circulation among the brethren. Each of the three archpriors entered his notes here, telling about admission to the order, ordination, donations and other significant events. It also included descriptions of services for the entire period. Reprints of selected excerpts from the brothers' letters, describing their religious enthusiasm, formed the last section of the calendar. In the summer of 1925, Wölfl began writing two other works: the Librarium and the Examirium. The first included short studies about the medieval past of the order, about its predecessors, about the Werfenstein castle, about the "movement for the general transformation of life." The second work was a collection of questions and answers on all subjects relating to the order, so that new brothers could quickly and effectively master its history, traditions and ceremonial. The neo-Cistercian and pseudo-traditional tendencies of these texts are quite evident. In the late 1920s, Wölfl took up esoteric creativity and thereby greatly contributed to the refreshment of Lanz's doctrine for a wide audience. In May 1926, he received permission from Lanz to publish the third series of Ostara, which we discussed earlier.

It should be noted that from the end of the 20s, Lanz-Libenfels somewhat distanced himself from the management of the "Order of the New Templars", which began to take on a life of its own. This led to the emergence of officially registered public organizations. Until that moment, the "new Templars" did not have the right to create public

associations. The most significant of these organizations was the Lumen Club, founded on the initiative of the same Wölfl. He, among other things, also published his own newsletter. After 1934, when the National Socialist putsch ended in failure in Austria, the club became a cover for the underground activities of the National Socialists. Its members distributed individual issues of Ostara among Hitler's Austrian supporters. Membership in this organization was very strict. Those who wished to join the club had to give an oath assurance that they had Aryan origin.

If we talk about the official goals of the Lumen Club, then, like Ostara, he wanted to "give happiness to the Aryan people", which was planned to be achieved through "enlightenment of all high-born people regarding the significance and value of their race." These "noble people" were supposed to hold regular meetings, which were organized just on the basis of the "Lumen Club". Since the activity of this organization was open, there is nothing surprising in the fact that it came to the attention of the Austrian political police. This has not gone unnoticed. Since for some time the activities of the National Socialist Party were banned on the territory of Austria, some tricks had to be resorted to. So, for example, on April 2, 1936, at the evening, which was chaired by Johann Walthari Wölfl in the Viennese restaurant "Dreer" ("Turner"), Consul General Gide Pottere spoke. He deliberately loudly stated that Lanz von Liebenfels was very negative about what National Socialism was considered to be the product of the "new Templars." In another report, which was called "Ariosophical Idealism and the Panarian World of Ideas", it was stated not only about the danger of attracting representatives of "inferior races" to Ariosophy, but also that "Hitler's supposedly Aryan point of view was based on the theses of Ostara." After that, the phrase was heard: "This is fundamentally wrong, since we are not involved in politics."

However, it should not be forgotten that at the time these words were spoken, Hitler was already the Reich Chancellor of Germany, which claimed Austria's accession to the Third Reich. Despite the fact that Johann Walthari Wölfl, the "headman" of the Lumen Club, always positioned himself as an ideological National Socialist and even helped Hitler's Austrian supporters during the reigns of Chancellors Dollfuss and Schusching, he could not avoid trouble. After the Anschluss of Austria took place in 1938, the activities of the Lumen Club fell into the sight of the Gestapo. One report said that the club was virtually identical to the "Order in Werfenstein". After that, the organization was dissolved. It should be noted that its activists did not suffer at all. In connection with the closure of the club, only one point remains unclear: was it closed as an organization of the "Masonic type", or as an organization that once allowed itself to disown Hitler? Most researchers were quite content with the information that the Lumen Club was closed in 1938. And only in the book of Rudolf Mund you can find some extremely interesting facts that have eluded historians. It turns out that for several years the "new Templars" ignored the order they received to close the club. And only on March 4, 1942, they received an order from the Gestapo, which contained a demand to immediately stop meetings and other social activities. That is, the ban of 1938 can be perceived as a purely formal action, which in fact did not affect either the "new Templars" or the Lumen Club.

If we go back to the 20s, then it should be noted that Lanz-Liebenfels at the indicated time somewhat abstained from doing business with the "Order of the New Templars". However, he did not intend to retire from public life at all. It was at this time that he spread his influence to the territory of Germany, where he makes new acquaintances. Among his new supporters, there are several key figures who, while formally associated with the "new Templars", led their own organizations in which

the ideas of Lanz-Liebenfels were taken into account. They were Rudolf John Gorsleben and Herbert Reichstein.

Unlike many German Ariosophists, who were mainly concerned with the spread of the traditional Armanism of Guido von List, Rudolf John Gorsleben (1883-1930) initiated a new Aryan mystical movement. Based on the runes of Edza and mystical concepts, Gorsleben created an original racial doctrine, a mystery that tried to



rely on the magical heritage of the Aryans and justify their spiritual and political superiority. Rudolph John, who later took his surname Gorsleben (sometimes he added the aristocratic prefix "von" to it), was born on March 16, 1883 in Metz (Alsace). The inhabitants of this area spoke a German dialect and hesitated politically between Berlin and Paris, which confirms the rise of pan-Germanism in the 1890s. In his native land, Gorsleben became acquainted with nationalism very early; being a genuine German patriot, he was extremely proud of his pedigree, dating back to the aristocratic name of the CTU of the century from Thuringia. On the eve of the First World War, he was predicted a career as a theater actor. At this time he was in Munich. Here he made attempts to prove himself as a playwright. The play written by him in 1913 won the sympathy of the Bavarian public. At the same time, the young man joined journalism and began publishing a magazine dedicated to pan-Germanist and nationalist ideas. It was called "The German Nation".

When the war began, Gorsleben volunteered for one of the Bavarian regiments, and then fought on the Western Front for two years. Then he was transferred to the Middle East theater of operations. He fought in Palestine against the allies of Britain. Gorsleben rose to the rank of lieutenant and was awarded twelve military awards. During the war, he kept a diary, excerpts from which, on the Arabian campaign, were later published in the German press. But even this early work reflected his strong interest in mythology and the role of the German race in historical development.

At the end of the war, Gorsleben returned to Munich. The revolution further politicized him, and he became close to the members of the Thule Society. In April 1919, he was arrested by the Red Army, who were trying to stop counter-revolutionary activities directed against the Bavarian Soviet Republic. Dietrich Eckart, who would later become Adolf Hitler's teacher, was arrested with him. Only the resourcefulness of Eckart, shown during interrogation, saved both from the execution, which awaited many hostages from among the members of the Thule society [1. After the liquidation of the Soviet republic, when the Thule was able to get out of the underground, Rudolf John Gorsleben gave a lecture to its members, which was called "The Aryan Man". Exhausted physically and mentally exhausted, R. John sought solace in nationalist and anti-Semitic organizations. In 1920 he published his first work, which was titled "Overcoming Jewry in Us and Outside Us". In the period from 1922 to 1924, he combined his involvement in politics with the production of children's plays, in which he staged famous historical events. It was at this time that Gorsleben took an active part in the activities of right-wing radicals. In June 1921 he became Gauleiter of the South Bavarian branch of the German National Defense (Trutzbund). After some activity related to political activities, Gorsleben decided to leave all organizations, concentrating on journalism. He translates the Edda, which he considered as a source that spoke of the pure forms of the ancient Aryan religion. In 1920, Gorsleben purchased the bankrupt Munich weekly newspaper Respublika, which he renamed German Liberty. His co-authors for this edition were Friedrich Wiktli, an Austrian conspiracy theorist who debunked Masonic conspiracies, and Hans Günther, a racist and anthropologist whose scientific ideas were very popular in the right camp. In the period 1920-1925, German Freedom acquired a pronounced nationalist character, referring on various occasions to

exceptional qualities allegedly inherent in the Aryan race. From the end of 1926, Rudolph John Gorsleben began to preach a mystical racism of his own kind. At some points, his doctrine was connected with modern occultism and theosophy: astrology, cabbalism and magic also served as metaphysical foundations for it; the ultimate goal was the creation of a racially pure humanity and the spiritual priority of the Aryans; the condition of primacy was the revival of the latent forces inherent in every Aryan, allowing him to exercise power over the natural world; any mechanistic and materialistic conception of reality was categorically rejected by him. And, finally, Gorsleben propagated the onset of a new age, in which the Aryans would regain their former splendor and power over the world. In Gorsleben's later writings, this doctrine was called "the ancient wisdom of the Aryans", which, in fact, was a German tracing paper from the word "ariosophy". To promote his own ideas, Gorsleben transformed his

newspaper into a magazine, which in 1927 was called Aryan Freedom. It was subtitled Monthly for Aryan Knowledge of God and the World.

Gorsleben's racism relied not so much on social Darwinism popular in those years, but on mystical doctrines. The word "race" he derived from "rata", an ancient Nordic concept meaning "root". Like Lanz-Liebenfels, he tried to prove that "God" and "race" were identical concepts. He argued that the Aryans were "sons of the sun, sons of the gods, the highest manifestation of life" and described their view of the world as heroic, since the Aryans sacrificed personal gain for the good of the world. Gorsleben lashed out furiously at the rough, squalid and miserable modern world, which, in his opinion, was the dismal result of racial mixing. At the same time, Gorsleben called on the Germans: "Remember that your body is the temple of God. God is within you." He argued that racial mixing is detrimental to a partner who is superior in race, since this purity will be reduced in his descendants; he borrowed this thesis from Lanz-Liebenfels. However, there were also significant differences between them. The practical problems of breeding a pure Aryan race were not the main ones for Gorsleben. He insisted chiefly on a spiritual rebirth and on the mystical training of the Aryans. He tried to make the mystical interpretation of the runes the basis of his views, which significantly distinguished the "Aryan worldview" from other Ariosophical doctrines.

It has long been believed that the mystical meaning of the runes is much greater than their phonetic and lexical significance as signs of writing. They were used in the practice of prophecy, divination, magic spells, and the preparation of amulets. Gorsleben tried to restore the science of runes and their magical uses. First of all, he considered the runes as conductors of subtle energies that animate the universe, and therefore as a tool with which you can influence the material world and the course of events. The runes were the link connecting the macrocosm and microcosm of the Aryan man, the revelation of God in the world. "The runes arose from the original relationship between the human soul of the sons of God and the world spirit, and they could lead the seeker of truth back to his cosmic homeland to mystical union with God." Gorsleben illustrated his findings with numerous diagrams depicting individual runes within other sacred symbols. For example, he noted the presence of the *hagal* rune in such symbols and figures as hexagrams, fleur-de-lis, magic squares, and the pyramids of Cheops in Egypt. He also developed the mystical doctrine of crystals, according to which the soul of any person could be psychically sensed through a special type of crystal. Crystal types indicated the abilities and fate of a particular subject. Gorsleben believed that the crystals were nothing more than a spatial geometric projection of the runes, which once again proved their

cosmic meaning.

Gorsleben's theories were accompanied by a wide variety of geometric, numerological and etymological constructions. The cube was "unmounted" to show the Christian cross hidden inside it, the "*hagal*" rune was turned into various solar symbols, the word "crystal" was derived from *Krist-All* (Krist's Universe), which indicated the "Atlantic and Aryan origin" of the ancient religion Christianity, which was later converted to Christianity. As proof of the existence of this prehistoric religion - Christianity, Gorsleben cited many examples of various crosses of ancient civilizations scattered throughout the world, and even associated the monogram of Christ (*labarum*) with various forms of the *hagal* rune.

Rudolph John Gorsleben fully outlined his mystical concept in the pages of a voluminous work called *The Apogee of Mankind* (1930). For his writing, he used material from scientific works on archeology, ethnology and art history. The main work of his life described the former glory of the Aryan world and contained many photographs, diagrams, diagrams and maps. The lost civilizations of Atlantis, the megaliths of Europe, archaeological finds, ornaments and bas-reliefs, runic alphabets, astrology and mathematical theorems - all this was necessary for him in order to prove the fact of the high civilization of the Aryans. For him, this wisdom lived in all the variety of cultural forms, the runic structure of houses, in emblems, symbols and words, and even in Albrecht Dürer's painting "*Melancholia*". Your views Rudolf

John Gorsleben tried to propagate through the Edda Society he created, which included several well-known German esotericists and "new Templars". After Gorsleben's death, which occurred in 1930, the Edda Society officially did not maintain ties with the New Templar Order. But this did not prevent both organizations from taking an active part in the fate of the "secret German king" - Karl Maria Wiligut, who was taken from Austria to Germany in the 1920s. He then became Heinrich Himmler's adviser on mystical matters.

Lanz-Liebenfels' relationship with the German publisher Herbert Reichstein was somewhat different from that with Rudolf John Gorsleben. First, Lanz was not the initiator of the creation of a circle of racially oriented mystics, which took shape in 1925-1929 around Reichstein. Secondly, Lanz-Liebenfels himself was primarily interested in these contacts, since he was collecting new materials for his doctrine. He planned to use the developments that were made in the esoteric movement that was gaining after the end of the First World War in Germany. He was interested in special studies in astrology, graphology, palmistry and yoga, the interpretation of dreams and various forms of spiritual lifestyle that promote health and achieve personal happiness. Significant figures in this environment were Gustav Meyrink, Franz Shpunda, Peri Shu. These were writers who wrote mystical novels. A wider circle of authors was engaged in special esoteric research.

The special contribution of Herbert Reichstein to the development of mystical doctrines was primarily due to the fact that he was able to rally around himself many outstanding personalities. Historically, this circle goes back to the Berlin group of mystics, which arose around 1920. It contained the palmist Ernst Issberner-Haldane, the astrologer Frodi Ingolfson Wermann, the graphologist Robert Brotz, and the specialist in arcane sciences Wilhelm Wulff, who was consulted by Heinrich Himmler at the end of World War II. At the suggestion of Issberner Haldan, this association was called the Swastika Circle. Each of its members was connected in one way or another with Lanz-Liebenfels.

Frodi Ingolfson Wehrman was a fan of Guido von List's ideas about ancient German priest-kings. Werman was born on February 6, 1889. He went through the war as an artillery captain. Considered an expert in ancient Nordic history and runology, he also studied astrology, numerology and karmic practices. It didn't stop him from wanting

save the Arioheroics by resorting to the eradication of the lower races. Werman was first introduced to Lanz's theories after the First World War. With Reichstein, Wermann began to collaborate from the end of 1925, and in 1926 he wrote two issues for the book series "The Ariosophical Library".

If Wehrman can be judged only by fragmentary information, then more information has been preserved about the life of Issberner Haldan. He was born on June 11, 1886 in Kolberg, a city located on the Baltic coast. From childhood, he showed an interest in palmistry, the reason for which was a book donated by his older brother. In 1900, he became an apprentice at one of Kohlberg's firms, where he remained until the age of eighteen. After a short period of military service, he worked for his uncle in Berlin in the tobacco industry, subsequently leading the entire branch of the company in Thuringia. In the summer of 1910, Issberner-Haldane fulfilled his cherished dream. He emigrated to Australia. He wanted to leave the borders of Germany, whose culture he despised for narrow-mindedness, philistinism and militarism. From the autumn of 1910 until the beginning of 1912, Issberner-Haldan worked on various farms in the outback areas of New South Wales and South Australia, and then went to South America. In Rio de Janeiro, he drew attention to the brothels in which many girls with obvious Aryan features worked. This prompted him to think about the existence of a worldwide Jewish conspiracy, allegedly seeking to spoil the young girls of the superior race. Climbing up the Amazon to Manaos, Issberner-Haldane wrote a dissertation on palmistry, for which he received the title of professor from an unknown, and possibly fictional university. During a trip to Peru, he wandered through the Andes and experienced a mystical trance there, during which some esoteric secrets were revealed to him. During a visit to Germany, which took place in July 1914

year, Issberner-Haldane intended to visit relatives, after which he planned to head to the United States. But the war broke out and he was interned as an Australian citizen. He spent the next four years in internment camps.

Released in November 1918, he settled in Berlin, where he began to earn his living as a palmist. It was here that he met people who first entered the Swastika Circle, and then actively published under Herbert Reichstein. In 1926, Issberner-Haldane began publishing the Palmistry magazine, which was advertised as the official organ of the German Palmist Association. He first met Reichstein at the end of 1925, and at the end of 1929 his journal was absorbed by Reichstein's. At the beginning of 1927, after meetings with Lanz in Vienna or Budapest, Issberner-Haldan joined the "Order of the New Templars", and then opened a branch of the order ("House of the Swastika") near Arkona, on the island of Rügen.

Herbert Reichstein, around whom the Berlin mystics rallied, was born on January 25, 1892 in the Silesian town of Naupap. Almost nothing is known about his youth. In October 1925, he became close to Lanz-Liebenfels, in fact becoming the publisher of the head of the "new Templars" in Germany. At the same time, Reichstein proclaimed himself director of the German Society for Human Studies and the Study of Destiny. He conceived this association as an alliance that could rally all mystics and esotericists who held racist views. Somewhat later, he began to publish the previously mentioned "Journal on Human Studies and the Study of Fate."

It was thanks to Reichstein that in 1928 a Russian emigrant was added to the number of acquaintances of Lanz-Liebenfels, who was known in Germany under the name of Gregor Schwartz-Bostunich. Grigory Bostunich was born on December 1, 1883 in Kyiv. On the paternal side, he came from the Baltic nobles, on the maternal side - from the Serbs and Bavarians. In his youth, Bostunich visited Bavaria more than once to visit the German relatives of his mother. In 1908, Grigory Bostunich received a law degree, but he preferred to engage in literature, in which he showed interest even in his student years. World War and Revolution

put an end to his creative plans. Being a fierce opponent of Bolshevism, Grigory Bostunich was a propagandist in the army of Denikin, and then with Wrangel. As a result of this activity, he adopted the idea of a conspiracy of Jews, Freemasons and Bolsheviks. In 1920, Bostunich was sentenced to death in absentia by the Bolsheviks, but he managed to escape to Bulgaria. In October 1920 he moved to Yugoslavia and settled in Belgrade. For the next few years, he lectured on the conspiracy of Jews and Freemasons. From 1922 he lived in Germany, where he continued this activity among the German nationalists.

At the same time, he began to show interest in mysticism. At first, he was interested in anthroposophy, but then he accused its creator Rudolf Steiner of complicity in the "world conspiracy." Reichstein Bostunich, who preferred to call himself in the German manner Gregor Schwartz-Bostunich, first met in the winter of 1926. It happened in Düsseldorf. Reichstein invited the Russian emigrant to join his Ariosophical circle. In addition to participating in the Ariosophical movement, Schwartz-Bostunich was very active in far-right and nationalist organizations. Over time, he began to cooperate with the National Socialists. Looking ahead, it should be noted that in 1942, Schwartz-Bostunich received the title of "Honorary SS Professor", in 1944 he was even awarded the rank of SS Standartenführer.

A new stage in the development of the circle of Ariosophical mystics published by Herbert Reichstein came in August 1928. It was then that the New Kalandy Society was created. The name of the organization clearly indicated some kind of relationship with the "Order of the New Templars", which was confirmed by the fact that the intellectual leader of the society was none other than Lanz Liebenfels. In addition, it could be noted that among the members of the New Kalandy society there were several high-ranking "new Templars", including the head of the Archpriorate of Staufien, Franz Friedrich von Hochberg. In the period from 1929 to 1931, the society was mainly engaged in the promotion of Ariosophical doctrines in various German cities. However, the fate of the "New Kalands" turned out to be short-lived - the society fell apart, torn apart

numerous internal conflicts. First of all, this concerned the quarrel that broke out between Reichstein and Berman. After that, Reichstein created the "Ariosophical Cultural Central", under which a special educational institution was formed. The "Ariosophical Institute" began its activities in May 1932, which was timed to coincide with the celebration of the 60th anniversary of Lanz-Liebenfels. It was supposed to teach courses on runology, palmistry, runic gymnastics, yoga, cabalistics, numerology. As Nicholas Goodrick-Clarke noted, Reichstein constantly expressed his gratitude to Land von Liebenfels for the fact that thanks to him he managed to avoid a meaningless life and depression. Ariosophy was no doubt an essential element in relieving stress and frustration among people who experienced the disappointment of all expectations and the devaluation of cultural values in the last years of the Weimar Republic.

## Chapter 9

### FROM HUNGARY TO THE "LUCERNE LETTERS"

If we return to the fate of Lanz-Liebenfels himself, it should be noted that in the early 1920s the Hungarian counter-revolution finally gained the upper hand. After the overthrow of the Soviet republic, a coalition government came to power, which included representatives of the extremely conservative Christian National Union party. Lanz Liebenfels, who miraculously escaped execution, was immediately able to find a job in the Christian

national news agency, which was closely connected with the press service of the Hungarian foreign policy apparatus. Lanz's tasks included writing articles for daily newspapers. Since on March 1, 1920, Miklós Horta was proclaimed regent in Hungary, who managed to establish an authoritarian regime, Lanz-Liebenfels was by no means in a hurry to return to Austria, where the socialists were in power. He decided to stay in Budapest, from where he planned to coordinate the activities of the "Order of the New Templars".

In the Hungarian capital, he was known to conservative and nationalist circles as "the German baron". His literary efforts were simultaneously directed towards reactionary journalism, the compilation of liturgical canons for the "new Templars" and the comprehension of mystical secrets. As already described in the previous chapter, the efforts made by Lanz Liebenfels in the "esoteric direction" allowed him to become one of the central figures of European mysticism in the 1920s.

The position of the "Order of the New Templars" in Hungary at first was determined by the personal connections that Lanz-Liebenfels was able to establish in the Hungarian capital. From 1921, he was directly in charge of the Archpriory of Marienkamp. However, the brothers who were part of this branch of the order, for the most part, were outside Hungary. The Austrian chemist and engineer Albrecht von Grösling (fra Amalarich) worked in London, Texas and California. He was the son of Albrecht Friedrich von Grösling, a well-known Viennese pan-Germanist, associated on the eve of the war with Georg von Schönerer. Together with Fra Amalarich and Fra Archibald, Lanz was engaged in Kabbalistic studies: there was an intense correspondence between him, the expatriate brothers and the brothers of the other two communities. This limited activity expanded after Lanz purchased the ruined church at St. Balazh (XII century) on the northern shore of Lake Balaton. It was there that on January 6, 1926, a branch of the "Order of the New Templars" was founded. Its content was entrusted to the Hungarian friends of Lanz-Liebenfels. A description has been preserved that tells about the beginning of work in St. Balage: "On April 3, 1926, Fra Ladislaus, Fra Wilhelm and Fra Georg went to St. The ball was already ... The Easter landscape was amazingly magnificent. Burgundy-purple tones of forested hills, vast emerald-green surface of Lake Balaton, ultramarine water depth and silver-blue sky. Among the white and pale pink flowers of almonds, cherries and peach trees rose the ancient grey-purple stones of the monastery. In his characteristic manner, Lanz-Liebenfels claimed that this particular church was formerly a medieval temple of the Templars. For evidence of this theory, he turned to the Hungarian scholar and royalist B. Raynald, who was also a member of the "Order of the New Templars."

Lanz-Liebenfels believed that Hungary, which was the first to embark on the path of authoritarianism before any European country, was simply destined to link the future of the New Templars with it. The restoration of the Archpriory of Marienkamp was carried out with the help of local peasants. From the stories of eyewitnesses it followed that the Archpriory of Marienkamp in St. Balage was a kind of community, the basis of the curtain was Lanz-Liebenfels and his beloved from the Bochay dynasty. Apart from the numerous guests who arrived from all over Europe, there were a few other cats that were permanent residents of the Archpriory. At this time, Lanz-Liebenfels maintained active ties with the Hungarian monarchists and Germanophiles, among which one should single out "Proud von Judge and Paul Horn, a member of the Hungarian parliament. Both of them were fond of astrology. Often they were suspected of being German spies who kept in touch through the "Order of the New Templars". There can hardly be any doubt that for many, including its neighbors, Lanz-Liebenfels looked very eccentric. He held theological disputes with local Catholic priests and urged the peasants to baptize their children in the Archpriory of Marienkamp, which was decorated according to the liturgical canon.

"New Templars": it was dominated by Gnostic frescoes depicting St. George, the Holy Grail, etc. All this was complemented by heraldic symbols, flags and standards.

Two stories have come down to us that date back to 1928. The first describes the ecstatic reunion of the brothers and the prior after the arrival of "friends" from Budapest, the second testifies to the ordination of Georg Hauerstein (the younger), as well as the ritual of the elevation of Friedrich Schwickert to the presbyters of the "Order of the New Templars". This special event was marked by the change of the traditional flag of the order into a symbol of theozoological evolution. As Nicholas Goodrick Clark noted: "The frescoes, the canonical collections, accurately convey the sense of purpose that united the brothers in this remote countryside. They were preparing for a holy crusade. Their mission was to remind that Hungary had already once been a stronghold of Christianity that saved Europe from the invasion of the Mongol hordes and the Turks.

Speaking about the development of the "Order of the New Templars", it should be noted that in September 1937, the Hungarian brothers founded the presbytery "Vaskapu" near the town of Pilis-St. Kerest. However, in the second half of the 1930s, the position of the order in Hungary became precarious. The influence of National Socialist Germany affected. Lanz-Liebenfels, as if anticipating such a development of events, moved to Switzerland back in 1933. Paul Horn managed to keep the order in Hungary throughout the war. This was rather an exception to the rule, since the Austrian and German branches ceased their activities completely in the early 40s.

years.

If we talk about the activities of Lanz-Liebenfels in Switzerland, then it basically boiled down to the publication of the Lucerne Letters. They are, without a doubt, as important a magazine series as Ostara. However, "Ostara" and "Lucerne Letters" had a completely different fate, if this word is used in relation to printed material. The letters are a valuable source that allows us to trace the development of the ideas of Lanz-Liebenfels at a time when Hitler came to power in Germany and the National Socialist regime was established, and Dollfuss (Austrofascist regime) became chancellor in Austria. This series has been published by Lanz since 1933. She continued to publish through 1935. It is possible that the "Lucerne letters" appeared later, but the date in their imprint continued to remain the same - 1935. This applies to issues No. 22, 23, 24. On the 25th issue of the letter, the date was in general - 1929, and Hungary - St. Bad luck. Such numbering and dating should not mislead the reader. In a personal conversation with Wilfried Dyme, Theodor Czepl stated that Lanz-Liebenfels did this on purpose. By 1935, he was facing a host of political "difficulties" in Austria and Germany, and therefore decided to use the "backdating" tactic. As a result, each new "Lucerne letter" looked like it was published either in 1935 or earlier. In fact, some of these messengers continued to be issued even in 1937-1938.

The fact that Lanz-Libenfels was afraid of political persecution is evidenced by the fact that, from issue to issue in the Lucerne Letters, he asked his readers not to send him any books and newspaper clippings, as well as not to correspond with him on political topics. . Obviously, Lanz tried his best to show that he was not at all interested in politics.

Like Ostara, each issue of the Lucerne Letters had its own title. We list just a few of them:

- The history of the Ariomantic order of masters: Orpheus, Pythagoras, Benedict of Nursia, Bernard Kpervosky, Swedenborg, Strindberg;
- The influx of Chandalas and officials;
- Spiritual and secular principality;
- Back and forth to the principality of the priests;
- Ariomancy and modern holiday culture;
- The impact of Ariomancy on modern history.

I. "Awakening Hungary"

P. 3rd Rome and Mussolini

Sh. 3rd Reich and Hitler

THAT. The World of Freemasons, Jews, Jesuits and Ludendorff.

When studying the numbering of the Lucerne Letters, it is striking that they lacked Nos. 17,18,19. In one of the editions of the letters, Lanz-Libenfels reported: "After repeated questions have been received, I want to inform you that the numbers 17-19 were not printed and were not sent to the addressees." The German researcher Wilfried Deim could not establish why such an extremely strange incident occurred. After all, if the indicated numbers were not printed, then it was possible to continue the current numbering from the number that was nevertheless printed! Apparently, these issues still left the printing house. However, Lanz-Libenfels, who feared persecution, preferred to destroy them, and therefore openly announced that no one had received these numbers. It is significant that immediately after this, Lanz resorted to the tactics of "backdating". What is seditious contained in these issues of letters, now it is virtually impossible to establish.

The version that Lanz-Libenfels took some precautionary measures is also confirmed by the subtitles of the Lucerne Letters. It should be made clear right away that the Lucerne Letters were the code name for a series of pamphlets, each of which had its own title and subtitle. The first two letters were "Ariomantic Library, a collection of racial-religious and racial-philosophical works." Then, in the subtitle, the words "racial-religious" and "racial-philosophical" were reversed. The fifth issue had the subtitle: "Ariomantic letters to my friends." The following numbers read: "Letters to my friends" (from where, in fact, the name "Lucerne Letters" came from). However, from the 21st issue, the letters did not have any subheadings at all. Apparently, this was another step with which Lanz Liebenfels tried to prove that he was not engaged in and was not interested in politics.

What and why was Lanz afraid of? Immediately after Hitler came to power, he imprudently made several attempts to gain recognition in Germany as "the herald of National Socialism." Some of the Ariosophical publications in those days characterized him as "a meritorious, noble, unselfish vanguard and martyr of the Aryan movement." Lanz did not know that Hitler was extremely negative about those who considered themselves the predecessor

or "progenitor" of the National Socialist Party. The Fuhrer considered National Socialism in general and the NSDAP in particular to be exclusively his own brainchild. Therefore, not too enviable fate awaited all the "imposters". The first chairman of the German Workers' Party (DAP), Anton Drexler, found himself in disgrace. Rudolf von Sebbotendorf, the founder of the Thule Society, etc., was forced to emigrate from the country. Lanz-Libenfels, not seeing the potential danger, included himself on this list. Naturally, in the Third Reich, no one was going to recognize his "exceptional merits."

In the seventh letter, Lanz expressed the idea that "the German Order of Knights [the Teutonic Order] created the foundation for the German Empire." There was nothing seditious in this thought, especially since Lanz-Libenfels actually quoted Alfred Rosenberg's speech, which he delivered at the beginning of 1934 in Marienburg. In addition, Lanz could rely on a map that was exhibited in Berlin at one of the exhibitions in the same 1934. It depicted the routes of penetration of the Cistercians into the "Eastern Territories". As if hinting at himself, Lanz wrote: "A person who has the gift of clairvoyance understands the essence of divine things, comprehends earthly affairs with the utmost clarity."

Based on his principles, he is able to act more effectively and purposefully than people who are alien to mysticism and who do not have spiritual experience. Lanz further continued: "It is for this reason that Rosenberg consistently strives to create a Third Reich on the basis of the German Order." "Therefore, along with the eternal German instinct, it is important for us today to realize our duty, to do everything possible to find a form that allows us to build a bridge from the great past to the near future. That is, to acquire the type of state that would guarantee the preservation of things created by the state-political genius ... here, more than anywhere else, it is important to apply the principle of the order."

However, Lanz-Liebenfels eventually became disillusioned with National Socialism. In the 36th letter (approximately the end of 1936-1937), he allowed himself to make critical remarks regarding the Third Reich. In addition, Lanz began to fear for the fate of Austria. And in this case, he reasoned like a typical internationalist. According to Lanz, the past Austria-Hungary was "an Aryan-Christian League of Nations in miniature, a state that connected various peoples with each other." Lanz believed that the demands to "annex" Austria to the Third Reich were offensive. Given the above information, one can understand why Lanz feared political persecution. Moreover, claims that he distanced himself from National Socialism do not seem entirely far-fetched.

It should not be forgotten that Lanz-Libenfels, like Hitler, was an Austrian, and therefore had very conflicting feelings towards National Socialist Germany. On the one hand, he was for the unification of the people (he considered the inhabitants of Austria and Germany to be Germans). On the other hand, he advocated unification solely on a racial basis, and not at the state level. In the 1930s, Lanz had a very complex worldview that could be called "racial internationalism." For example, in 1934 he noted that Hitler was not very consistent in his racial policy. Even more indignant at Lanz was the fact that the National Socialist racial policy was not based on a mystical basis. The fact that in some of the articles he allowed himself "international" passages did not mean at all that Lanz abandoned his racism. For example, in one of the brochures of that time, he cited his own "translation" of Psalm 27, in which he called for the destruction of subhumanity, and also depicted the ancient struggle of the heroic race against terrible monsters.

In the 1930s, Lanz-Libenfels wrote surprisingly much. Even if he repeated some of his theses, they were overgrown with new constructions. If we talk about the works of this time, then first of all we must mention the Bibliomisticon (we talked about this multi-volume work of almost 3,500 pages at the beginning of our book). Then followed the "Officium of the Templar", which in its volume was not inferior to the "Bibliomisticon". Then the "Arythmosophikon" was written, whose volume was approximately 800 pages. This work was devoted to numerology and Kabbalistic calculations. After that, a two-volume work was written on



astrology. However, Lanz managed to publish only the first volume - "Practical-Empirical Guide to Ariosophical Astrology. Compilation of birth horoscopes. Some time later, a work appeared that was not actually known to the adherents of Lanz Liebenfels. It is about the book Taxil's Deception. History of the world-historical joke. In this work, Lanz exposed Leo Taxil, the famous French anti-clerical who was the author of The Funny Bible and a number of anti-Masonic hoaxes. In addition to major works in the 30s, Lanz wrote several small works. For example, "The Electrotheology of the Sacrament of the Eucharist, the Mass and the Feast of the Grail", a textbook on practical Kabbalistics, etc.

The astrological researches of Lanz-Liebenfels should be told separately. He initially took up astrology to predict the outcome of the First World War. Since astrological life in Germany proceeded exclusively in the Theosophical

context, most of the German astrologers who had just announced themselves (Karl Brandler Pracht, Otto Pollner, Ernst Thiede and Albert Knipf) published in Leipzig, as if under the patronage of the Theosophical Publishing House. Back in January 1915, Lanz-Liebenfels wrote a review of the astrological work of Pollner and Thiede. Pollner's first work "World Astrology" (1914) laid the foundations of political astrology, since it presented the horoscopes of states, people and cities in order to determine their future fate; his second work, Fate and the Stars (1914), traced the careers and lives of European royalty in relation to the position of the stars at their birth. Thiede analyzed the horoscopes of state leaders of all warring parties. In the spring, Lanz published other reviews of the astrological and prophetic literature, examining writers such as Arthur Grobe-Wutipsi, Brandler-Pracht, and Albert Knipf who were trying to apply the predictions of the French prophet Nostradamus (1503-1566) to contemporary European conflict.

In August 1915, Lanz felt he had mastered enough new astrological and prophetic ideas to carry out his own millenarian interpretation of the war. Following the theories of Pollner and the Danish astrologer, writing under the pseudonym K. Libra, Lanz assigned to each large country a planet and a zodiac sign, the astrological properties of which corresponded to the culture and spirit of their race; the distribution took place according to the rules of the Ario-Christian doctrine. Then this "racial-metaphysical" astrology was projected onto ethnic enmity. After reviewing the events of 1914 and 1915 in the light of his neo-Gnostic Apocalypse, Lanz turned to prophecy proper. In his opinion, the real war testified to the messianic "fulfillment of times." Growing racial turmoil, military and cultural chaos were to culminate in a new Mongol invasion of Europe between 1960 and 1988, bringing "messianic torments" to a conceivable climax and bringing the earth under the power of demonic domination. The Last Judgment foreshadowed a golden age, when a new Church of the Holy Spirit would arise and give rise to an "Aryan state", the power in which would be given to the eternal priesthood, initiated into the mysteries of the ancient sexual-racist gnosis. Vienna has been named as the geographical birthplace of the racist golden age; in the new political-religious structure, she was given the main role.

In the late 1920s, Lanz returned to the astrological scheme by which he interpreted the course of Western politics and religious development. As the basic chronological unit, he took the Platonic year, lasting 26,280 Earth years, the "cosmic month", lasting 2190 Earth years, he divided into three "cosmic weeks", each of which lasted approximately 730 years and defined a special cultural epoch. One such "cosmic week" began allegedly in 480 AD, the year in which Saint Benedict, widely regarded as the founder of the medieval Western monastic tradition, was born. In the period from 480 to 1210, the life of the society was guided by the "knightly clergy of the orders" (Benedictines, Cistercians, Templars, Teutonic Knights), because Mars was all this time in the constellation of Pisces. Conversely, the rule of a rough majority characterized the period 1210-1920, since at that time the Moon was in the constellation of Pisces: the Turks and Jews weakened European politics, the growth of cities, capitalism, the emergence of ideologies of democracy and nationalism, supported by the growing influence of the proletariat and racial minorities. Lanz predicted,

that the next period (1920-2640) will be a time of revival of the hierarchies, because the constellation Pisces will pass into the sphere of Jupiter. Lanz hailed Spain, Italy, and Hungary as "Jupiter countries," forerunners of impending global change, all of which were dominated by far-right dictatorships in the 1920s.

## Chapter 10

### ERZPRIORAT STAUFEN

Lanz-Libenfels was always acutely worried that with the outbreak of the First World War, the German branch of the "Order of the New Templars" actually ceased to exist. The main actor in the post-war German revival of the order was Detlef Schmude. It was he who in February 1914 initiated the creation of the presbytery of the "new Templars" in Hollenberg. However, the outbreak of war led to this undertaking. After the defeat of Germany, Schmude returned to the Harz, where he wrote a novel dedicated to his stay in the "Order of the New Templars". This literary work was called "Trembling, hesitation and divine things." The novel described secret mental vibrations that supposedly could occur between human souls. These vibrations were the result of following certain religious and mystical practices. The plot of the novel was based on the story of a young man living in a forest chapel who decided to devote himself to mystical Christian worship. In this he is helped by mysterious mentors. In addition to the obvious description of the ceremonial of the "new Templars", the customs of the order, the depiction of heraldic signs with the characteristic symbolism of angels and fauns, the book, in its style, had an obvious connection with the innovative literature of that time. However, this did not mean that Schmude did not show himself in the practical sphere. In March 1919, he participated near Magdeburg in the formation of volunteer corps. Then he took part in the creation of special camps, where people who were desperate in the chaos of the revolution could find work.

Immediately after the war, Schmude began to promote the ideas of the "Order of the New Templars". In May 1921, he issued a code of the order, in which, somewhat self-confidently, he identified himself as head of the Archpriorate of Hollenberg. Putting himself on a par with Lanz-Libenfels (head of the Archpriorate of Marienkamp) and Wölfl (head of the Archpriorate of Werfenstein), Schmude actually became an impostor, but they decided not to pay attention to this. In 1922, Schmude unsuccessfully tried to organize the publication of the German Ostara series. In a couple of issues that nevertheless saw the light of day, he singled out five racial types and explored the causes of the cultural crisis, arguing at the same time that "all the Eastern and ancient states were destroyed by the mob that got to power, the dictatorship of the proletariat; and this happened when the inferior races strangled the heroic Aryan ruling caste."

By and large, the merit of Schmude was that he introduced the ideas of the "Order of the New Templars" to Count Friedrich Franz von Hochberg. He served in the Prussian army, but after the end of the war he retired and chose the profession of an architect, working since 1920 near Sittgau in Saxony. In the village of Vansha, he built a village building according to his own design, called the "Pink House". Hochberg was extremely depressed by the state of affairs in Germany. In addition, he was forced to leave the army, after the allies demanded a reduction in the number of troops; his own family estate in Ronstock was in danger of becoming Polish property. At that time, the Poles planned, bypassing all international treaties, to annex part of Silesia. This aggression was prevented only by the Freikorps. It was thanks to Schmude that the count was promoted to presbyter of the order. In the spring, Schmude went to Persia to create a branch of the "Order of the New Templars" there as well. It was from this moment that one can consider the beginning of the activity of the branch of the order in Dietfurt, which later turned into the Archpriorate of Staufien.

At an early stage of the existence of the "Order of the New Templars", Lanz-Libenfels and people close to him paid great attention to castles and castle buildings. Very strict requirements were often imposed on the choice of a place for creating a new branch of the order. The settlement or city must have had an ancient history. Besides

it should have been possible to create a "sacred hall" and housing. It is not known who first came up with the idea to create a branch of the "Order of the New Templars" in the German city of Dietfurt. At that time, only two "new Templars" came from Swabia. One of them was the forester Paul Weitbrsch. However, he served in Baiersbronn, and therefore was completely unknown in his native lands. However, the fact remains that it was Paul Weitbrecht who was in charge of creating a new branch, which meant that in Dietfurt he officially represented the interests of the "Order of the New Templars".

In 1924, he began to search for a place where he could locate the community of the order. It was in this year that he received from the leadership of the "new Templars" the amount of one million Austrian crowns, which were to be used to organize a branch of the order in southern Germany. However, given the rapid inflation and the economic crisis that gripped Germany and Austria in the early 1920s, this was not such a huge amount. If converted into modern European money, then it corresponded to approximately 500 euros.

This amount was provided by Count Hochberg, who was one of the most influential "new Templars" in southern Germany. The donation of money could not be seen as some sort of sponsorship or loan. It was following a certain principle established in the "Order of the New Templars" - the presbyter had to be not only the head of the branch, but also the owner of all real estate related to this branch. This greatly facilitated the solution of problems related to civil law. In this situation, it remains only unclear whether the forester Paul Weitbrecht participated in this activity with his own money. Based on the information that was presented in the work of Nicholas Goodrick-Clarke "The Occult Roots of Nazism", as well as on indirect information given in the book of Rudolf Mund, then the formal coverage of the South German branch of the "Order of the New Templars" took place on December 21, 1927. However, the "new Templars" who had arrived by this time for the ceremony were forced to stay at all in the order's premises. The fact is that the premises intended for the residence of the brothers have not yet become the property of the order. Information has been preserved that most of the local brothers and members of their families lived in a railway station hotel. At least, this applied to the period from 1927 to 1929 - it was then that the branch of the "new Templars" in Dietfurt was created.

It is still not entirely clear why the name "Staufen" was chosen for the Archpriorate in Dietfurt. Most likely, it was a derivative of the word Hohenstaufen. However, again, it is not possible to establish whether it was about the imperial dynasty of the Holy Roman Empire of the German nation or about a settlement that was located at some distance from Dietfurt.

So, on December 31, 1927, a branch of the "Order of the New Templars" Staufen was formally founded. Most likely, this was preceded by negotiations that were conducted in Dietfurt. They had to deal with the legality of transfer rights. The "new Templars" themselves began to settle in Dietfurt only in the spring of 1928. This was due to the fact that on March 28, 1928, Paul Weitbrecht managed to purchase a land plot from peasants for 3,750 Reichsmarks, on which there were ruins of stone buildings and an old castle. The final confirmation of the purchase took place on September 15, 1928 at the Sigmaringen Court. The contract of sale specifically stipulated that the right of pre-emption was exercised exclusively for "evangelistic purposes". This was a special item, which was given great attention in all branches of the order. On April 2, 1928, Paul Weitbrecht "offered" the Imperial Count Friedrich Franz von Hochberg to purchase the specified land plot with stone ruins for the amount of 5 thousand Reichsmarks. Count Hochberg took advantage of this "offer" only in 1929.

Immediately after the land officially passed into the possession of the "new Templars", they began to engage in architectural redevelopment of the ruins they inherited. Back in June 1928, the architect Götsche from Hochdorf filed an application in the name of the mayor of Wilsingen, in

in which he reported that "on behalf of Mr. Chief Forester Weitbrecht, he intended to build a floor with a tiled roof over the ruins in Dietfurt." After that, the building adviser, despite personal doubts, still recommended to the Landrat to give permission for the start of these building works. The reason for the doubts lay in the fact that during the construction work the view of the tower located on the indicated territory could be distorted. In addition, the adviser strongly recommended to put forward some mandatory conditions. In order to obtain permission to start construction work, the "new Templars" had to maintain the possibility of public access to a cleft in the rock, located near the ruins of stone houses. However, the "new Templars" planned to use the cave they had inherited for their own cult, and therefore did not at all intend to allow outsiders there. In August 1929, Count Hochberg sent a letter to the Landrat, in which he expressed his dissatisfaction: "Deeply respected Mr. Councilor! The day before yesterday, I intended to meet with you to get advice on the ruins at Dietfurt. Unfortunately, I couldn't catch you there. I want to take possession of the ruins, which Mr. Chief Forester Weitbrecht intends to cede to me. This item means a lot to me. In the meantime, rumors have reached me that the application of Mr. Chief Forester has not yet been considered. In this regard, please note that I intend to wall up several holes in the rock, as there is a threat of collapse in the cave. Please take this into account when making your decision. I am bringing this to your attention because there are fears that you are in the grip of ridiculous rumors. It goes without saying that the tower will remain in its present state until a final decision is made. Sincerely yours, Count F.F. von Hochberg, architect.

The final decision was to be made by the land keeper, Professor Laur from Friedrichshafen. For the district administration of Sigmaringen, this was quite enough to reject the request of the "new Templars". Both the officials and the land keeper from the very beginning took a very unfriendly position towards the "new Templars". For this reason, the outcome of the examination could have been predicted from the outset. On September 9, 1929, Professor Laur issued the following decision: "The issuance of a permit to start construction is completely contrary to the principles of monument protection ... The project must be brought into full compliance with the legislation on the protection of historical monuments. The beginning of construction would have distorted the appearance of the monument so much that there would be no trace of its original appearance. The tower would definitely become a new building that has lost its ancient stylistic forms. Considering how much the local population is imbued with an understanding of their native history, the start of construction, no doubt, would lead to strong public protests.

So, the original plans of the branch of the "Order of the New Templars" in Dietfurt were not destined to come true. Therefore, it was decided to look for another way out of this situation. After it became clear that under no circumstances would a permit to start construction be obtained, the leadership of the Staufen branch acquired land from a peasant, which adjoined the land plot that had been in the possession of the order for several years. In the same month, an application was submitted to the local authorities for permission to begin construction of a new "fraternal hostel". The application was accompanied by a building project prepared in advance by the architect Goetsche, who was one of the brothers of the "Order of the New Templars". The plan provided for the erection of a building 2.2 meters high, in front of which there should have been a pre-facade area. Looking ahead, it must be said that its construction began only in the 40s. From a formal point of view, this project could raise doubts, since it largely violated the requirements for

"vacation buildings", which immediately drew the attention of the district architect Bauer. However, permission to start construction was still received. Count Hochberg was able to convince the local authorities by giving his guarantees, which actually misled the officials. In one of his letters, he wrote: "Construction serves only to erect a building that will receive young people in the summer who intend to relax during the holidays. For the reasons I have indicated, I would ask the landrath to favor my application.

Construction proceeded at a very fast pace, since already on February 5, 1930, the building was valued by the local insurance company at 3,700 Reichsmarks. At the beginning of 1933, water supply, electrical networks and other communications were carried out to the building, which increased the sum insured by 560 Reichsmarks. Between the official founding of a branch of the "Order of the New Templars", which took place on the last day of 1927, and the completion of the construction of the "fraternal cell", another important step was taken. It implies the creation of a "sacred hall" in the caves that were in Dietfurt under the ruins of the castle. The number "1929" was carved above the entrance door to the cave. Obviously, it indicates the date of creation of the "sacred hall". As you can see, the land plots acquired by the "Order of the New Templars" were ideally suited for creating an archpriory. A similar opinion was shared not only by Lanz-Liebenfels, but also by Count Hochberg, which he reported a few days before Hitler came to power to his assistant, and later successor as prior of the order, forester Paul Weitbrecht.

Meanwhile, one cannot ignore the fact that the National Socialists (especially in the 1920s) constantly tried to limit the rights of the aristocracy and large landowners. Some precautions were taken to prevent possible expropriation. In particular, the territory of the Archpriory of Staufen was surrounded by a high fence, and special (border) signs were installed on the borders of the land.

If we talk about the daily life of the "Order of the New Templars", then it should be noted that the "fraternal cells" in Dietfurt throughout the year repeatedly arrived "new Templars", some of whom preferred to travel with family members. In this case, women and children were accommodated in the Gutensteiner station hotel, and the "new Templars" themselves were accommodated in "cells". They got into the building by a staircase that led from the front square. Inside the building was divided into several rooms. The large room, located in the northern wing of the building, was heated. For this reason, it served as a place for general meetings. On the inner wall of the building were hung the coats of arms of the brothers of the Archpriory of Staufen. Only nine of them have survived to this day. The interior decoration of the "cell" was not distinguished by sophistication. A large massive wooden table ran along the wall, to which equally simple wooden chairs were usually attached. Both from the front square and from the meeting room one could get into a small kitchen, where the most primitive stove was installed. In the south wing of the building there were four rooms designed for one person and one room for two people. Each of them had a wooden trestle bed. The furnishings were spartan: a chair, a table, and a few coat hooks. There was no heating in the rooms. Bolted to each door of the room were plaques bearing the brothers' names. The prior of the branch, Count Hochberg, used the largest room in the south wing as housing, in this part of the building it was the only heated one. From here it was possible to get to the attic. When the building was inspected in the 60s, hundreds of issues of the Ostara magazine were found in the attic, which were neatly stacked.

If we talk about prominent figures of the Dietfurt branch of the "Order of the New Templars", then most of them came from influential circles. Each of them was a respected person and had a "proper" profession. It would not be an exaggeration to say that the most important person in the Archpriory of Staufen was Count Friedrich Franz von Hochberg (1875-

1954). However, he did not always show himself to the public, preferring to remain behind the scenes of many socially significant events. They came from an old Silesian aristocratic family. After the defeat of Germany in the First World War, he decided to leave military service and chose the profession of an architect for a peaceful life. Like many military men, he hated the Weimar Republic. However, his political discontent was multiplied by "spiritual quest", and therefore the count found himself in the "Order of the New Templars" very early. Information has been preserved that already in 1923 he was elevated to the rank of presbyter. In December of the same 1923, Fra Frovin (the order name of Count Hochberg) wrote in his diary that "the order was the only consolation in the world of dwarfs and chandalas." Restoring the biography of Count Hochberg was not a big problem, since No. 35 of the magazine "Ostara" (June 20, 1929) was completely dedicated to "Fra Frovin, presbyter of Staufen." This phrase itself indicates that it was Count Hochberg who was the leader of the branch in Dietfurt. This version is supported by

that the coat of arms of Fra Frovina was carved on the portal above the entrance to the "sacred hall". In addition, one should not forget that it was Count Hochberg who was the real financier of the branch in Dietfurt. Without his financial support, the Archpriorate of Staufeu would most likely never have arose.

Another no less influential figure in the Dietfurt branch was Fra Jacobus. In the "world" his name was Count Friedrich Hartmann Bolko von Hochberg. He was the eldest son of Count Friedrich Franz. It is known from sources that Hochberg Jr. entered the "Order of the New Templars" at a very young age. He very quickly began to climb the hierarchical ladder. In 1932, he was already a presbyter of the "Order of the New Templars", and yet the young man was only 22 years old! Very little is known about his fate. Only information has survived that he died during the fighting on May 1, 1945. In addition to the coat of arms from Fra Jacobus, no traces remained in Dietfurt. Almost no recollections of eyewitnesses and contemporaries have been preserved. Researcher Walter Paape only managed to find the 92-year-old daughter of Count Friedrich Franz von Hochberg, whom he asked to tell about her brother. She was very reluctant to make contact. In one of the letters, she said that "the goals of the "Order of the New Templars" did not at all coincide with modern social attitudes." Since the woman advised Paape to deal with the topic of the "Order of the New Templars" with great care, it was obvious that she was afraid of something. About her brother, she only said that he was the "keeper" of the chapel in the cave. It was about the "sacred hall", which was built under the ruins of the Dietfurt castle.

Fra Konrad (according to some versions, Konradin) was the actual creator of the Archpriorate of Staufeu. This order's name belonged to the chief forester Paul Weitbrecht (1891-1963), who had already been repeatedly mentioned earlier. Almost all eyewitnesses characterized Weitbrecht as the "right hand" of Count Hochberg. By virtue of his service, he was constantly in Dietfurt, being the forest ranger of Baiersbronn from 1921 to 1932. In his work, Ekkehardt Hieronymus also pointed out that for some time Weitbrecht was at the head of the Archpriorate of Staufeu, that is, he took over the reins of government from Count Hochberg. Only in this way can it be explained that in No. 22-23 of the Ostara magazine (1929 - Vienna edition) it was reported that "Fra Konradin was ordained a prior of Staufeu." During the war years, Count Hochberg transferred the lands and properties of the branch in Dietfurt to Paul Weitbrecht, whose son continues to own them to this day. In 1943, the criminal police became interested in the fact of this transaction. The police officials were very interested in why the former forester became the owner of buildings and lands. But first of all, they were interested in who was visiting the Khsleh. In 1949, Paul Weitbrecht explained this further. In his letter, he wrote: "I explained to them that the possession of lands with the ruins of the castle, which, by the way, I acquired for the first time back in 1927, cannot be something suspicious or illegal ... I tried to explain this extremely primitive and unsympathetic to me people, that here I was engaged in something like local history, studied ancient and early history, for which I

This opportunity was only available during my vacations. In addition, I gave them the names of my relatives and closest friends who visited me in these buildings." In the same letter, Weitbrecht reported that he occasionally engaged two auxiliary workers to carry out the land work and care for the house.

The fact that Paul Weitbrecht was by no means the last person in the entire structure of the "Order of the New Templars" is evidenced by several facts. For example, this is indicated by his godparents. On September 7, 1930, Weitbrecht decided to be baptized according to the evangelical rite. As was recorded in church documents, his godparents were: Dr. Baron Georg Lanz von Liebenfels (apparently, he came from Hungary specifically for this), the imperial adviser Martin Krebs, and also the imperial count Friedrich Hermann von Hochberg. The name of the latter is apparently a distorted version of the name Friedrich Hartmann von Hochberg.

At the end of the war, Weitbrecht was appointed an officer of the Volkspurm in Biberach. There are various opinions about this period of his life. On the one hand, there are indications that Paul Weitbrecht, not wanting unnecessary bloodshed and unnecessary sacrifices, disbanded his Volkssturm unit to go home. This happened just before the city was occupied.

French troops. However, some believe that at first Weitbrecht wanted to take up defensive positions in the forest plantation zone, and only then disbanded his unit. However, for our book, these details are of no fundamental importance. During the French occupation, Paul Weitbrecht spent some time in a prisoner of war camp, but he was released very quickly, after which he returned to work in the forestry.

The closest friend of Paul Weitbrecht can be called the architect Adolf Goetsche from Hochdorf, a village located near the town of Horb. Goetsche's profession predetermined from the very beginning that he would be closely connected with the activities of the Archpriorate of Stauf. At various stages in the development of the branch of the New Templars, he acted as architect, planner and even buyer. Adolf Goetsche was called up as a sapper and died during the Second World War.

For advice on all legal and legal issues, representatives of the German branch of the "Order of the New Templars" attracted their own lawyer. He was a Berlin lawyer and notary Karl Figelius (1872-1956). Despite the fact that he rendered many services to the order, he always refused the reward due to him. People who knew him personally always characterized Figelius as a very modest person who did not like to appear in public. However, this does not in the least diminish his role in the formation of the Archpriorate of Stauf. After the Order of the New Templars ceased all social activities at the beginning of World War II, the Figelius family, who had fled from the bombed Berlin, were able to find refuge in Dietfurt. She lived for a long time in the "cell" building, while Karl Figelius himself worked in Stuttgart. Figelius and his family left Dietfurt only in 1950. The researchers managed to find the wife of Karl Figelius, whose memoirs were invaluable to historians who bit by bit tried to recreate the history of the "Order of the New Templars". At the moment when the family moved to Dietfurt, Karl Figelius was in his 70s. At this age, he cared not so much about a professional career as about astrological problems. For this reason, all family and economic concerns were shifted to the shoulders of the wife. After the two sons were drafted into the army, only the youngest daughter lived with her mother and father, who had considerable artistic talents. She and her mother tried to make some art crafts that they sold at the local market. When in 2006 the building of the "fraternal cells" was being renovated, many watercolors were discovered, which were painted by Maya Ingeborg Figelius. Mostly they were still lifes, which depicted flowers. In addition, a hand-drawn advertising

a poster, which, most likely, hung out on the wall of the "cell". It reported that it was possible to purchase art objects in the house.

Elsa Figelius, the wife of Karl Figelius, was very closely associated with the "Order of the New Templars". She claimed that at the end of the war she buried in a hiding place a lot of cult objects located in the cave ("sacred hall"), which were used during the ceremonies of the "new Templars". In 2006, a letter from Elsa Figelius was also found, which was addressed to her son Wolf Dieter. The letter was written on June 22, 1946 - at that time the son was in a prisoner of war camp. Elsa Figelius recommended to get acquainted with the issue of the Ostara magazine, which talked about chemistry. "What a space there opens up. Studying will distract you." And then she apparently quoted one of the texts of the "new Templars", which was used for "daily reading". "The genealogical tree of the family and people will continue to live if family ties remain. Relatives should think that they are a plant growing in eternity, a huge tree in which connections are branches, and individual families or people's comrades are leaves, flowers and fruits. After the war, it became known that the Gestapo was very interested in the house in Dietfurt, but Burgomaster Stoppel assured the secret police agents of the complete reliability of the people living there. Years passed, and Elsa Figelius again fell under suspicion - now she had to explain why she joined the National Socialist Party. At the denazification trial, she stated that she did this for economic and economic reasons and that the National Socialists very strongly opposed her religious rites.

If we talk about famous people in Germany who were in the Archpriorate of Staufen, then first of all we must point to Rudolf John Gorsleben. Under the name of fra RIG (Viaoig Jogp Sog5ieben), he was admitted to the "Order of the New Templars" on September 29, 1929. According to Eckehardt Hieronymus, he was even elevated to the rank of presbyter of the order. However, in such a case, he was entitled to a personal order coat of arms, but such was not found in Dietfurt. In 1930, the Ostara published an obituary stating: "It is with deep regret and sorrow that we learned of an incomprehensible loss, the death of Rudolf John Gorsleben, who died in Bad Homburg. He tried in vain to get rid of diseases received during the war in the local military hospital. We and the readers of Ostara have lost a leading fighter for our ideas, a thorough researcher, a herald of Aryan wisdom and Ariosophical cultural heritage. If the fact of Gorsleben's membership in the "Order of the New Templars" is undoubted, then the information that Field Marshal Brauchitsch, who fell out of favor with Hitler, was in the Lanz-Libenfels organization, has not been confirmed, but not refuted either. This version is based on indirect references and evidence, which was mentioned in the work of Walter Paape.

As already mentioned in previous chapters, a distinctive feature of the activities of the branch of the "Order of the New Templars" in Dietfurt was that the brothers of the Archpriorate of Staufen had their own coats of arms. In the 70s, during an inspection of the "fraternal cell" in the basement, nine coats of arms were discovered that belonged to the local "new Templars". We are talking about wooden shields with a height of 42 and a width of 30 centimeters. These products in their form are very reminiscent of the Norman heraldic shield. Each of them had a golden background, on which a left-handed or right-handed swastika was depicted. In the center of this swastika there was another Norman shield, but smaller, on which, in fact, there was an image of a generic symbol. However, not all members of the Dietfurt branch of the "Order of the New Templars" were noble people, and therefore not everyone could have their own generic symbols. For this reason, runes could act as such. A special inscription was made at the head of the shield. It consisted of the brother's date of birth, his name, the date of admission to the order, and, if required, the date of death. Shield background color

times indicates that the banner of the "Order of the New Templars" was "gold", that is, yellow, and the swastika depicted on it was red.

In addition, it can be judged that the Archpriorate of Staufen had its own library. In 2006, several books were found bearing the Order's stamp. In the center of this round stamp was a Norman heraldic shield, at the head of which were depicted four "Teutonic" crosses, and several lilies in the field. The fate of the library of the Archpriorate of Staufen remains unknown to this day.

The original plan of the leadership of the "Order of the New Templars" provided that for ritual and ceremonial purposes, in addition to the "sacred hall" in the cave, a fortress tower would be used, which was located in the center of the purchased land. However, as described at the beginning of this chapter, the reconstruction of the ruins of the tower was prohibited by the authorities for the protection of historical and cultural monuments. However, this did not prevent the use of the tower and the territory adjacent to it for some purposes. The "New Templars" even made an offer to the owner of the mill, which adjoined their lands from the north. However, he flatly refused to sell the mill and the land under it. He generally preferred not to support

no contact with new neighbors.

If we talk about the tower itself, then the "new Templars" sealed up the entrance to it artificially created at a later time. It is very difficult to say how much this corresponded to the goals of restoring the historical appearance of the tower. In the tower itself, only the most insignificant constructive additions could be made, which allowed it to be used at least nominally for the purposes of the order. For example, a flagpole was fortified, on which the flag of the order was regularly raised. Witnesses have repeatedly seen how some of the Templars climbed onto the tower, but no one could accurately indicate what they were wearing and whether it was a ritual procession. It can be assumed that the climb up the mountain from the "fraternal cell" to the ruined tower was part of the daily rituals carried out by the "new Templars" in Dietfurt. Walter Paape managed to find a photograph of that



time, where several respectable ladies and gentlemen were captured at the table, which, apparently, was installed in the historical part of the ruined castle.

However, in the center of the entire ritual life of the Archpriory of Stauf, there was still not a destroyed tower, but a cave in Dietfurt Castle. The "New Templars" began to rebuild it immediately after they acquired the land. They discovered that the cave actually turned out to be an entire underground system that was in use from the Stone Age to the Middle Ages. As a result, this led to the fact that it was built into the system of buildings of the Dietfurt castle. The upper hall of the cave in the Middle Ages could serve as a natural basement of the castle, from which, if desired, one could get into the middle and lower cave halls. On the eve of how the land with the remains of the castle was acquired by the "new Templars", it was found out that the lower cave ended with an exit to the surface. This explained why the cave had to have an emergency entrance from the castle building. The main entrance to the cave, which was located at some distance from the castle, was one of the most remarkable archaeological sites in the Danube valley. Systematic excavations were carried out here from 1987 to 1996. In their course, objects were found that were dated to the 12th millennium BC, as well as burials of the late Paleolithic era (approximately 8 thousand years BC). Some of the skeletons bore traces of a violent death - presumably, they were scalped at the back of the head. These findings have given scientists the opportunity to make the most incredible assumptions and build the most daring hypotheses. In addition, the seamless floor of the cave, which was decorated with ornaments about a thousand years BC, deserves special attention. This discovery was considered so outstanding that a slab cut from the floor, approximately half a square meter in size, was transported to the museum.

However, these caves excited the imagination of not only scientists. During the French occupation of these territories, some of the soldiers looked for gold jewelry and treasures in them. Indeed, in those parts there were many legends about treasures supposedly hidden in the Dietfurt cave. But by and large, this kind of legends are not uncommon in places where there are more or less large caves. However, this did not prevent some treasure hunters from entering the cave and even carrying out targeted explosions there. This is evidenced by a mine with a depth of 5 meters, which was discovered by German researchers in the 80s. The Frenchmen mentioned above disappeared without a trace in 1951 during their second visit to these parts, leaving their tent and appliances untouched and not paying off the owner of the Melnitsa hotel, to whom they owed about 400 marks. Rumors immediately spread around Dietfurt that countless treasures had been found in the cave, which led to the hasty flight of the French. However, the owner of the hotel from these rumors did not feel better.

The "New Templars" entered the cave through an entrance in the rock, made in the Middle Ages. They found it almost intact. They immediately preferred to close the entrance with a masonry wall, which had a door and a pair of semicircular windows. By this they seemed to indicate the cult significance of their "sacred hall". Above the opening of the front door, the coat of arms of Count Hochberg was carved in stone, as well as the date "1929". Those who entered this room could see a candle chandelier hanging from the stone ceiling, which was supposed to set everyone who came in a mystical way. The "sacred hall" itself could be reached by a steep and very narrow staircase, which was luxuriously inscribed in the natural forms of the cave. Going down it, it was necessary to open a massive wooden door, the hinges of which have survived to this day. In the "sacred hall" there was another chandelier, the light from which was amplified by many candles placed in cave niches. The cult performances of the "new Templars" usually took place here in the first half of the day.

On major holidays, such as the Trinity, the "sacred hall" was decorated with green and blue flags. Unfortunately, the witnesses interviewed by Walter Paape could not remember what symbols were depicted on them. In accordance with the principles developed by Lanz Liebenfels, the "new Templars" from Dietfurt tried to give their "sacred hall" a round shape. Lanz-Liebenfels wrote about this: "The round building is technologically the oldest type of building, and therefore later began to be revered as sacred. This

the form was used for the construction of typical religious buildings. The sacred character of the hall was also to be emphasized by three columns, which, among other things, supported the ceiling of the cave. In the largest niche there was a harmonium. In the center of the hall was a stone altar, which was covered with a special slab. It had a recess for the altar. Apparently, the altar was decorated with candlesticks. Witnesses interviewed by Paape, who entered the cave as children, recalled that there was a strong smell of incense in it, and the remains of charcoal could also be found. When the building of the "fraternal cells" was examined decades later, wooden candlesticks, a barrel of incense and a "small ark" were found in the basement.

During their rituals, the brothers focused on actions reminiscent of a monastic service. In his instructions regarding ceremonies and cult activities, Lanz-Liebenfels wrote: "Ritual and prayer should be directed to the members of the monastic order. They should be influenced by rhythmic music and the associated prayer choir. They must unite into a single powerful stream, forming the flying body of prayer. Therefore, the Templars, who live the rituals of the order and the prayers of the order, are in harmony with the truth and reality. As a result, they are in harmony with the universe, science and practical actions.

A wide staircase led from the "sacred hall" to the lowest rooms of the cave. She was walled up by members of the Dietfurt branch of the Order of the New Templars. Chemical and

structural analysis showed that the masonry was made of the same material at the same time as the stone wall installed at the main entrance to the cave. A stained-glass window was built into the wall that blocked the passage to the lower rooms, on which the Archangel Michael was depicted fighting a dragon. This stained-glass window has not reached our time - it was destroyed. The "new Templars" had a very respectful attitude towards the Archangel Michael, since he was perceived (and not unreasonably) as the "vanguard fighter" of God, aimed at fighting against the forces of evil. Not only in the tradition of the "new Templars" it was customary to depict the Archangel in knightly armor, striking the dragon with a spear. About the symbolism of the Archangel Michael, Lanz Liebenfels wrote: "This is a hieroglyphic description of the titanomachy of prehistoric times, when the bisexual and winged ancestor of the arioheroic race gave birth to a hominid dragon with the help of his electrobiotic power." By the way, on September 29, when the day of the Archangel Michael was celebrated, "new Templars" gathered in Dietfurt from all over Germany. It is still unclear whether Lanz-Liebenfels himself was in Dietfurt. It is known that in 1930 he was present at the baptism of Weitbrecht, which took place in Baiersbrunn. This settlement was located near Dietfurt. Therefore, it was logical to assume that Lanz Liebenfels, who arrived for the christening from Hungary, must have looked into the Archpriorate of Staufen for some time. Although there is no documentary evidence of this.

An interesting question seems to be how relations developed between the local population of Dietfurt and the "new Templars". As already mentioned, many brothers from different cities of Germany came to Dietfurt for major holidays and summer vacations. Some of them stayed in this place for several days, some for several weeks. There were two ways to arrive at the Staufen Priory. Either by rail to Gutenstein station or by car. Arriving guests initially stayed at the station hotel. Later, if they did not have the opportunity to stay in the "fraternal cell", they could count on the Bayl boarding house, which was located next to the railway station. From here, it was easy to walk to Dietfurt. It took no more than 20 minutes. Some of the German researchers suggest that, in fact, the first German institution of the "Order of the New Templars" was not the Archpriorate Staufen, but the railway station hotel. However, such versions are unfounded.

The "new Templars" who arrived in Gutenstein could entrust village boys to carry luggage to Dietfurt, for which they usually paid 50 pfennigs. Considering how much an hour and a half of the work of a village mason cost, there is hardly any reason to suspect that the young people who worked as porters were unhappy. It must also not be forgotten that

many of the "new Templars" arrived in Dietfurt during the summer holidays with their families, including children. This inevitably led to contacts with local kids. Since only men could enter the "sacred hall" and the "fraternal cell", the children had to entertain themselves. They willingly took part in village games. Contacts between adults are more rare. They were mostly economic, but still good-neighborly character. Local peasants willingly sold food to the "new Templars", for which they received cash. During the years of the Weimar Republic (especially after the crisis of 1929), money was very rare in remote villages - people were subsistence farming. In addition, there is evidence that Count Hochberg could lend small amounts to local peasants. But still, one cannot deny the fact that the "new Templars" tried to keep their distance, although it was not defiant or critical. Perhaps the branch of the "Order of the New Templars" brought the most concern to the local Catholic priest. Somehow he wanted to have an enlightening conversation with the "new Templars",

but they refused to talk. Did this story continue, still remains unknown.

The story of the German "new Templars" would not be complete without mentioning the project that was implemented by the brothers from Hollenberg in northern Germany. Despite the fact that over time, most of the "new Templars" preferred to move from Hollenberg to Hungary to Marienkamp, the life of the order in these parts did not stop. Georg Hauerstein Jr. took the initiative to reopen this branch. He was the son of the same Georg Hauerstein, who installed the first headstone with a swastika on the grave of his wife. Joining Schmuda in 1922, Hauerstein Jr. (Fra Eberhard) dreamed of establishing his own presbytery in the Lüneburg Heath, shrouded in myth and legend. In 1926, he sold his estate and purchased land on the shores of the Baltic Sea. It was here that he began the construction of a kind of small castle, which was named Hertzburg. Since there was not enough money for the construction of the building, Hauerstein had to establish a special fund, to which the "new Templars" who were in Hungary and Austria made donations. The opening of the new structure of the order and the consecration of Hertzburg took place on November 8, 1927. The community located in it associated itself with the secrets of the medieval temple and the disappeared mythical city of Retra, which some of the Ariosophists considered the ancestral home of the Arioheroic race. Contrary to the information that was given in the book of Nicholas Goodrick-Clarke, these territories were never confiscated by the National Socialist authorities. However, this does not change the information that in the mid-30s, Hauerstein chose to move to Bavaria, when he founded a new presbytery in the town of Putzgenhof.

## Chapter 11

### THE IDEOLOGY OF LANZ-LIEBENFELS

If we try to deal with the general typology of the worldview that Lanz Liebenfels adhered to, then, first of all, we must ask ourselves about the constituent parts of his ideology. The concept of "worldview" best conveys the meaning of the relationship to the world, to the world order, to the world order, but it cannot be a clearly formulated science. Science cannot always give an explanation for some things, in particular those related to religious constructions. The formation of ethical and moral views on life in many cases does not take scientific ideas into account at all. Lanz-Liebenfels based his ideology on the Christian model of world history. According to her, once upon a time there was a paradise on Earth, in which people (Adam and Eve) lived in complete harmony with the will of God. Then the devil tempted Eve, the fall into sin occurred, which can be interpreted as a rebellion of man against divine principles. After the fall, a time came for people when there was a struggle between Evil and Good, that is, God and the devil fought for the soul of man. This struggle was the essence of world history. All Evil in the world came from angels who had fallen away from God, who became demons and therefore opposed the Divine will.

The appearance of the Savior became a fundamental, turning point in world history. Christ was able to resist the temptations of Evil, proclaimed the "Good News", doomed himself to death for proclaiming the truth. It was thanks to the Savior that a new kingdom was founded, a new alliance between God and people was concluded, which was to become a prerequisite for the final deliverance of the world from "Evil. The resurrection of the Savior finally proves the helplessness of Evil. Christ shows people the true path, shows how

to achieve resurrection after death: for this one must be obedient to the will of God, follow divine principles. After this comes the time of the church, which intends to carry out the covenants of the Savior. At the end of world history, a decisive clash between the forces of Good and Evil is expected, which will end with the Last Judgment, the end of human history. At the same time, there will have to be a separation of people who have followed either true or false intentions in their lives. Good people must go to the Kingdom of Heaven, bad people are cast into hell forever. The struggle between Good and Evil will be over, the once disturbed world order will be restored in a new, higher form. In this case, the means to save a person is to follow the will of God. It also includes the performance of sacraments, rituals, prayers, submission to church authority.

If the Christian model of world history is depicted in an approximate form, then it will look like this:

Paradise - the fall - the time after the fall - preparation for the appearance of the Savior - the Savior - the time of the church - the Second Coming of Christ - the end of time - the Last Judgment.

Ultimately, the driving force of all human history is the struggle between God and the devil for the soul of man. Staying in paradise is following divine principles, while the fall into sin, on the contrary, is the action of the devil, aimed at distorting the original world order. The subsequent historical period was perceived as the relative dominance of the "prince of this world." The appearance of the Savior is evaluated as a call to people to return to the divine principle. The time of the "new union" referred to the era when the principles of Christ were gradually gaining the upper hand and establishing themselves in the world. The end of time was to be marked by the last attempt of the dark forces to gain revenge, but it should be eventually marked by the emergence of the kingdom of Christ (second appearance), after which the final reign of God will be established.

If we talk about the struggle between Good and Evil for the souls of people, then by and large it is not about the fight against the devil, but about the desire to win the love of a person to whom God has given freedom of choice, that is, the right not to follow the will of God. It was the choice in this long struggle that was the essence of the story itself. The presented scheme of historical development in the context of the Christian worldview is rather arbitrary. Moreover, it can have variations when it comes to the worldview of one of the "reformist" churches. In it, the period between the first and second appearance of the Savior is not linear. It is characterized by several additional processes. In particular, we are talking about the "decline of the old church" and the emergence of a "church reformer", who should lead to the "renewal of the church", that is, direct it along the true path. This reformer refers the traditional model "paradise - Savior - the end of time" to the actual church history. In this case, he says that the "old church" has fallen away from the principles of the Savior (paradise), and therefore the reformer must transform it. The destruction of the "old church" and the creation of the "new" is a kind of prototype of the Last Judgment. The reformer proclaims a return to the true principles of Christ, which must mean the rejection of distorted views, behind which evil could be hidden.

This model is quite applicable to the "new Templars" and Lanz-Liebenfels, who intended to be not the founder of the church, but its reformer.

If we look at the structure of historical development, as it was understood by the "new Templars", we will find that it completely repeated the traditional Christian scheme, with the exception that in the Lanz-Liebenfels model, purely religious and mystical concepts were replaced by racial definitions. The diagram looked something like this

manner. The original racial purity of people corresponded to paradise. The Fall was correlated in the Lanz-Liebenfels scheme with the beginning of sodomy, that is, the entry of the Asings and connection with the Afflings. The time after the fall, which in some schemes could be the time of the decline of the "old church", was proclaimed as the epoch

widespread racial mixing. Lanz's Savior acted as Froya - Christ, who again proclaimed the doctrine of the preservation of racial purity. After that, the church (including the Templars) had to observe the commanded racial purity. At the end of time, the Afflings were supposed to make an attempt to subdue the Asings, which was supposed to end in a "last judgment", during which the superior blond race was to "punish" the lower beings. Human history was to end with the final dominance of the Arioheroics and the complete destruction of the Afflings. As we can see, Lanz-Liebenfels did not change the order of the structural elements of the traditional Christian scheme for perceiving human history. Moreover, he positioned himself as a church reformer, that is, as a person who called for the crystallization of the "true" teaching of Froya (Christ), which was to be reduced to the observance and restoration of racial purity.

The conclusion that the scheme of the historical process built by Lanz-Liebenfels was actually identical in structure to the scheme of perceiving history from the point of view of Christianity is justified if we take into account that the head of the "Order of the New Templars" often replaced the concept of "God" with the concept of "higher race". In one of his writings, Lanz wrote: "Those who believe in race are the same as those who believe in God." Elsewhere he reported: "The race is God, God is a purified race." In his opinion, the "gods" were the first ancestors of the blond race, its creators and patrons: "Zeus, with the help of lightning, defeated the titans, giants and terrible monsters of prehistoric times. He created space for the human race." "The blond heroic race is a masterpiece of the creation of the gods, the dark-skinned races are the mediocre work of demons."

Paradise was interpreted by Lanz-Liebenfels as the time when the fair-haired and blue-eyed "gods" populated the world with a race similar to them. At the same time, the "gods" possessed exceptional abilities, and the First God who gave birth to them intended to preserve the original world order on Earth: the opposite - the devil - was aimed at plunging the world into an abyss of chaos. In the "paradise" that Lanz Liebenfels spoke of, a strict hierarchy was observed. The noble race descended from the "gods", the other races were the result of a mixture of "celestials" with animals. By and large, the image of paradise in the ideology of the "new Templars" was very contradictory, confusing and unclear. The question naturally arose: if the purpose of evolution was the emergence of a man of a superior race, then who was the driving force behind this development? How did this evolution take place? About the original race of "gods" on which Lanz-Liebenfels staked, he did not say anything intelligible. He preferred only to point out that she had "exceptional qualities."

The problem of "original sin", as it was interpreted by Lanz-Liebenfels, is important, if only because its analysis allows shedding light not only on the understanding of the "paradise state", but also on the problem of "decline" into which the world began to come after the "fall". The "New Templars" understood by original sin the entry of representatives of a superior race into a relationship with afflings. Arioheroics, whose beauty was envied by the demons, became associated with animals, after which the Chandalas were born. Lantz considered them dangerous, since a small part of the blood of the highest fair-haired race still flowed in the chandalas. It is for this reason that they have been proclaimed "the most dangerous enemy of the Asis race". In the 72nd issue of Ostara (1913), the problem of the fall of mankind was indirectly mentioned. Although the "original sin" was spoken of as if in passing: "Everything ugly and evil comes from the mixing of races." At the same time, it was taken for granted that the Chandalas (dark-skinned races) opposed God, by which was meant the highest race of the Asings. In one of his writings, Lanz-Liebenfels wrote: "The lower races are possessed by an irresistible instinct for destruction." Based on such attitudes, he tried to show that diseases, mental disorders, cultural decline, economic problems were the result of

racial mixing. Of diseases, Lanz said: "They are an approach to death, that is, an approach to lower organisms that have fallen back to lower stages of development."

If in Lanz's constructions everything evil and bad came from racial mixing and was based on the "fall of mankind", then, consequently, everything that served and benefited the superior race had to be proclaimed good and ethical. As a result, the history of mankind was interpreted as a "German Asian myth", the main motive of which was the "confrontation of the Aesir and the Vanir", that is, the superior and inferior races. As a result, all the great preachers, founders of religions and prophets were proclaimed as spokesmen for the idea of preserving the purity of the race, and their sermons were something like encrypted secret messages. Lanz-Liebenfels included Moses and Jesus Christ among them. He claimed that the name "Jesus" meant "Asing". In addition, he expressed the idea that "Christ had to fulfill the task of delivering a good higher human species." That is why the sermons and orders given to the apostles should have been interpreted as "an order to save humanity from the sexual harassment of demonic monsters and goblins." Therefore, "the need to get rid of goblins and demons, which meant racial hygiene aimed at achieving racial purity" was considered as the original goal of "Asian Christianity."

Lanz-Liebenfels considered Froya (Christ) the founder of the Church of the Pure Race, which was to become an instrument for the implementation of racial politics, that is, the re-breeding of the arioheroic race. In this case, the race of fair-haired people itself was proclaimed the highest value and deity. It was assumed that the mestizos had largely lost their divinity, and the afflings were completely deprived of it. However, it was also planned that with the help of racial selection, it would be possible to ensure that women of the superior race would give birth only to blond and blue-eyed arioheroic children, who would subsequently rule the whole world. Even the crucifixion of Christ by Lanz-Liebenfels had a racial and mythological interpretation: "In principle, it is nothing more than a symbol of eternal confrontation, a fierce struggle waged by the ancient Aryans with prehistoric "dragon people", "toad people" and "frog people". It has become a symbol of humiliation and desecration of the race. Jesus Christ died on the cross, being crucified by people of an inferior race." The resurrection of Christ-Froya, according to Lanz, had to be understood as a manifestation in people of their superhuman inclinations. "He was none other than a representative of the Asic race, which was called from the very beginning to rule the world ... Therefore, his preaching is the proclamation of the law of selection of a pure race ... Love your neighbor by race, as you must love God."

Lanz-Liebenfels stated: "Ariosophy is the oldest of all religions, all other religious movements originated from it. At their core, they are all products of Ariosophy hostile to the Chandalas. They preach the divine incarnation in the Aryans, speak of suffering, burial, mixing with lower races and monkeys, but, in the end, they proclaim a glorious rebirth from the burial ground of racial mixing, when, through illumination and planned racial selection, the noble god-man will enter the Age of Aquarius. Lantz claimed that, among other things, Froya commanded to fight the hybrid Jewish race, which appeared as a result of mixing among themselves many lower races. In this case, the life of Christ was presented as the fate of a fair-haired race, which, it would seem, was doomed to perish. But it is precisely in this part that the fundamental views of Lanz-Liebenfels are contained, which concerned how it was necessary to "revive" the arioheroic race, free it from the shackles,

imposed by chandalas.

The "mystery of rebirth" was for Lanz-Liebenfels an extremely simple phenomenon. Just as "Christ was reborn among the ape people, so we will have to be reborn in a society dominated by the Chandalas." If "original sin" was interpreted

as racial mixing, then the "mystery of rebirth" was to be understood as racial selection, that is, racial selection. It was not just a religious act, but a very specific program of action. Since the practical consequences of its implementation were to affect all mankind, they should be given special attention. We emphasize once again that Lanz believed that his teaching was "true" Christianity. In this case, he showed himself

as a radical church reformer. The Christianity transformed by Lanz was to be aimed primarily at the revival of the divine-heroic race. However, in order to get rid of the remnants of the blood of the lower races, it was necessary to take some measures, the implementation of which was supposed to create a "heaven on earth." At least that's what Lanz Liebenfels thought. And he was firmly convinced of the correctness of his conclusions. "Ariosophy is never wrong!" he declared in the 82nd issue of Ostara (1915).

Despite the belief that the Arioheroics should be the masters of the world, Lanz Liebenfels assumed that this would not happen by itself - it should be the result of vigorous activity. In particular, he put forward the slogan: "Blond-haired, arm yourself to re-capture the world!" The Asings had to start a fierce struggle again, and therefore they were obliged to temper themselves, be strong and hardy. "Only as warriors and peasants will we be able to regain world domination." According to Lanz, only "guaranteed dominance of the Asian race" could become a guarantor of "world peace."

Contrary to the fact that Lanz described the future world in many of his works, it was impossible to know from them exactly what was to happen to the Chandalas. In some cases, they were portrayed as obedient slaves, in other cases, their "abolition" was spoken of. In some places, Lanz-Liebenfels even spoke of the fact that chandalas would be replaced as servants by "biological machines", that is, robots. On the one hand, Lanz liked to quote the laws of Manu, which said that the Chandalas had the right to live only as obedient servants of the Aryans. He remarked on this occasion: "Culture is not possible without slavery. The enslavement of racially inferior elements is ethically and economically a legitimate demand." However, the head of the "new Templars" assumed that in some future the Arioheroes who had reached perfection would not need servants and slaves. "Therefore, the inferior human races must be eliminated - their place must be taken by biological cars".

In any case, Lantz was sure that Asings and Afflings opposed each other, and also that the fair-haired race should be at the top of the hierarchical ladder, and the dark-skinned races at the very bottom of it. However, since at the time when Lanz wrote his works, "racial mixing prevailed everywhere, the rebirth of the blond gods is possible only through redemptive racial separation." What exactly did Lantz plan to do to bring about the expected "rebirth" that was supposed to create a "heaven on earth" for the arioheroic race? He was going to carry out two blocks of selection measures. Some of them were supposed to be aimed at "positive selection", that is, at the multiplication of representatives of the superior race. Others - for "negative selection", that is, these activities were aimed at reducing the number of chandalas and afflings.

If we talk about events addressed to arioheroics, they looked like this.

1. The re-establishment of the racial-religious cult, which supposedly was the oldest of all religions. Within the framework of this cult, racial selection and the breeding of a pure Asis race were proclaimed the highest virtue, and racial mixing was a mortal sin. Lanz Liebenfels stated on this occasion: "Our religion will abandon false spiritual altruism and will again become the religion of the masters, the Ariosophical racial cult, which, in fact, it was from the very beginning. The selection of a pure race should be done not at the state level, not at the level of ministries and departments, but only within the framework of the sacred

spheres within religion. It was assumed that all other religions would disappear as unnecessary, since the breeding of the race "should and will be the only religion, the church of the future." This religion had to be built on a set of specially created communities, which were called "ecclesia" in the ancient manner.

It was in them that the "improvement of the human race" was to take place. All representatives of the arioheroic race who, due to their "irconscience", would not want to obey

principles of said religion were to be destroyed, since, like the Chandalas, they were supposed to be proclaimed "enemies of the race."

2. Widespread support for marriage, which was concluded between representatives of the arioheroic race. Lantz wrote: "Promoting the development of a healthy human type of the highest breed should be carried out through the selection of couples entering into marriage, through the provision of support (in the form of gifts), through the concentration of all racial-economic efforts of private unions and organizations."

3. Blonde people should receive a number of significant privileges. The legal system must be based on racial theory. Since Lanz believed that law as such was created by a superior race, it must be adapted to the needs of the arioheroics. During the trials, it was necessary to make an adjustment for the race of the plaintiffs, witnesses and defendants. The testimonies of the arioheroics were to take precedence over

Chandala evidence.

4. Aryan women should receive maternal education in special Ariosophic monasteries, where they will be protected from the temptation to enter into a relationship with the Chandala.

5. Creation of special colonies where breeding programs would be carried out. Lantz reported: "In hidden, well-camouflaged remote places, we must already now create reservations for the creation of a fair-haired heroic race."

6. A true ario-heroic man has the right to several wives, which should contribute to an increase in the number of the Asis race.

7. For the conception of children in a family where the man is not one hundred percent arioheroic, the so-called "marriage assistant" can be used.

8. Transformation of the school system, development of special methods for educating arioheroics.

9. Blonde people should live in an ecologically clean and healthy landscape.

10. Formation of special paramilitary units.

Since the chandalas in Lanz's ideology were the exact opposite of the arioheroics, their power was planned to be overcome primarily through racial morality. "Everyone must start a fight against the Sodom monkey that lies in all of us. We must proceed from the principles of this struggle when choosing a wife. However, the struggle must be waged not only in oneself, but also outside, that is, to destroy the Sodom monkeys around oneself. It was this call that formed the basis of a set of measures that were supposed to be carried out in order to reduce the number of Chandalas. In his works, Lanz-Libenfels spoke of the following measures.

1. Promotion of childless marriage among the Chandalas, which should result in a program of family planning and widespread use of contraceptives.

Lantz cynically declared in one of the articles: "We will be able to destroy billions of representatives of the lower races, without resorting to the help of rapid-fire guns, but only through the imposition of contraceptives."

2. Sterilization. In this regard, the following words of Lanz can be cited: "After the inferior races became associated with Bolshevism and Masonic Satanism, showing themselves as fierce cannibal destroyers of our great creation, namely

of the culture we have created, we will eradicate them painlessly by means of sterilization, in order thereby to cleanse mankind of parasites. Lantz liked to talk about this topic: "The first thing a modern state should do is to carry out the humane destruction of the Chandalas." With the help of this tool, the head of the "new Templars" planned to solve many problems: "The first



the source of poverty is a racially defective, diseased social organism that should have been treated from the very beginning. The current economy can no longer handle the sinister hordes of millions of unworkable racial scum. What happened was what I predicted thirty years ago. Masses of chandals devoured all economic reserves and destroyed the economy. From this economic chaos, civilized Aryan-Christian humanity can be saved only by resorting to the bloodless eradication and localization of the Chandalas, namely sterilization. Lantz called for the sterilization not only of all Chandalas, but also of repeat offenders.

3. Cessation of the provision of charitable assistance to the Chandalas, so that they could die of hunger and disease.

4. Slavery.

5. Forced labor. Lanz tried to draw the contours of the economy of the future society: "With the help of methods of ariosophical management, it will be possible to solve the problem of unemployment. All the unemployed who have not found a job by a certain date must be forcibly enlisted as diggers." However, he believed that "work in the mines is work unworthy of a heroic person." "This work should be done only by criminals and

chandalas".

6. Deportation to remote places.

7. Encouragement among the Chandalas of prostitution.

8. The use of chandalas during wars as "cannon fodder". On this issue, Lanz Liebenfels made no secret of his admiration for Lord Kitchener, who, during the colonial wars, sent tens of thousands of natives to death, whom the British Empire used in as a soldier.

9. The abolition of civil liberties (freedom of speech and freedom of the press) in relation to the Chandalas.

10. The immediate annihilation that was to take place in the last racial clash, which was often called the "world revolution of the ario-heroics." Lanz Liebenfels was not always unambiguous about this point in his program. Sometimes he allowed himself to be "generous", as if trying on the role of an Aryan master, graciously commanding his Chandal servants. He wrote: "A man of the highest race, however, is a man who is friendly to animals." Or another phrase: "Chronicles of Ura-Lind. We need to help the lower races and punish them only when they intend to attack us." However, in most cases, he preferred to resort to more radical formulations. Their meaning was almost always the same: "Through the destruction of sub-humanity, the heroic race will be able to stop degeneration, break out of the fetters of racial mixing, rise, and then rise to the level of god-manhood, achieving immortality and divinity."

The program proposed by Lanz-Liebenfels actually assumed genocide. By virtue of this alone, one cannot speak of it as a purely Christian one. However, echoes of the heresies of the era of early Christianity and the doctrines of European Gnostic sects are guessed in it.

Chapter 12

IS IT ALL HITLER OR HIMMLER?

Since the moment Lanz-Liebenfels came to the attention of historians, the version has been constantly built that he had a decisive influence on Hitler. This "tradition" comes from Wilfried Deim, who even called a book about Lanz "The Man Who Gave Ideas to Hitler." By and large, this approach was more like a desire to make a sensation. Almost none of the historians had any evidence that

Hitler read Ostara and Lanz's ideas made an indelible impression on him. Except for the testimony of Professor Knoll (we will talk about them later), then Dime, and after him other historians, built their version on indirect assumptions. On the conviction that Hitler read a lot, and therefore, during his stay in Vienna, he could not help but read Ostara, that he was, in principle, a talented person, and therefore should have been inspired by the ideas of Lanz Libenfels. However, even if Hitler read Ostara, this does not suggest that Lanz-Libenfels was the inspirer of National Socialism. For example, it is known for certain that Hitler liked to read the adventure books of Karl May, but this does not make this writer a petrel of the NSDAP. Wanting to somehow reinforce their not too convincing conclusions, German historians refer to the books of Josef Greiner "The End of the Hitler Myth" and Hermann Rauschning's "Hitler Speaks". Both of these authors claimed to have been acquainted with Hitler, and therefore their statements in most cases, without due critical analysis, are taken at face value. However, the memoirs of Greiner, who pretended to be a friend of the future Fuhrer from the "Viennese period", turned out to be unreliable, and many of the described episodes were completely fictional, and therefore there is a reasonable suspicion that the author was never not only friendly, but even generally familiar with Hitler. If we talk about Rauschning's book, it turned out to be a 100% fake. Moreover, Wilfried Daim knew about this, but still continued to quote Rauschning as a "historical source."

In this regard, the testimony of Professor Knoll, who was personally acquainted with Lanz-Libenfels, seems much more interesting. Somehow a conversation began between them, and Lanz said that he had known Hitler even before the First World War. Since this information is of a fundamental nature, we will quote Professor Knoll's story in full: "One day in 1909, Hitler visited Lanz in his office. Hitler said that he lives on Falberstrasse and regularly buys "Ostara", the messenger of Lanz, in the tobacco shop there. He had almost a complete set of Ostara, except for a few missing numbers. Hitler intended to ask Lanz for them. Lanz noticed that Hitler looked very poor, and therefore not only gave him the coveted issues of the magazine, but also gave him two more crowns so that he could get home. Hitler was very grateful to him for this. Lanz noted that in the tobacco shop mentioned by Hitler, Ostara sold best. During our conversation, Lanz was fully convinced that it was his ideas that served as the basis for Hitler's policy. However, the public was presented in a completely different way. Hitler turned out to be very ungrateful towards him, as he forbade Lanz to publish in Germany. In the end, he also remarked that his influence was not limited to Hitler. He also influenced My Struggle, which was written in Landsberg Prison with the help of a journalist who was a subscriber of Ostara. Lanz's name slipped from his mind and he could only remember the name "Dietrich". I thought it was about Dietrich Eckart. During the conversation, Lanz's close friend Theodor Czepl approached and confirmed my guess - it was Dietrich Zkkart.

Let's look at the actual part of this story first. According to the records of the Vienna police, Adolf Hitler lived from November 18, 1908 to August 20, 1909 at No. 22 Felberstraße (room 16). By this time, Lanz-Libenfels had managed to publish about thirty issues of the Ostara magazine. Close to the building where he lived

Hitler, indeed there was a tobacco shop. That is, at first glance, the story looked quite plausible. However, one small detail inherent in this story cannot fail to catch the eye. Lanz-Libenfels remembered the name and surname of a young man he did not know, who stopped by for a few minutes to ask for a few issues of the Ostara, but could not remember the name of Dietrich Eckart, who at the beginning of the 20th century was considered one of the leading nationalist publicists in Bavaria. There is a feeling that Lanz invented this story, wanting to add significance to himself. He certainly wanted to look like Hitler's inspiration. This, for example, is indicated by an excerpt from the 101st (1st in the third series) issue of Ostara. It said: "A miracle happened that I could not have imagined before. My opinion led to the formation of the Ariosophical movement. My ideas turned out to be like sparks that fell into a haystack and caused a giant fire that engulfs one nation after another. I assumed that one day something like this would happen, but I could not imagine that I would have to see it with my own eyes.

In the late 1920s and early 1930s, Lanz-Liebenfels repeated this idea in various ways. On February 22, 1932, he sent a letter to Fra Emilius. The text of this letter was as follows: "Dear friend and brother Emilius! I often think of you, because now I have to stay in Switzerland. Unfortunately, a busy schedule and constant travel do not actually leave time to write at least a small letter. Theodor and Goziv informed me of the misfortune that befell you. I pray with all my might that you will get better and get back on your feet soon. The hours spent with you in your beautiful house and garden are some of the best memories. I hug you warmly. Your faithful friend Fra Georg ONT. R.5. You were one of our first followers to join the order. If you know Hitler, then I hasten to tell you that he is one of our students. You will see how he will win and then melt such a movement, from which the world will tremble. Heil!

Very revealing is the text written by Lanz in 1928: "As far back as 1906, I foresaw the creation of armed white (counter-revolutionary) secret alliances. Today these alliances are popping up everywhere as a healthy reaction to the rampaging socialist terror. "Awakened" in Hungary, fascists in Italy, Spain, the Czech Republic, the Ku Klux Klan in North America, "Orgesha" and swastikas in Germany, front-line soldiers in Austria. These white volunteer corps are developing and getting stronger." Approximately the same thing Lanz wrote in 1930: "Racially conscious Aryanism and victorious Ario-Christianity are awakening everywhere. Fascism, National Socialism, the Heimwehr movement are building a new world in a continuous process. We don't look at individuals, we look at ideas." Since the end of the 1920s, Lanz-Liebenfels' right-hand man, the Viennese industrialist and financier Johann Walthari Wölfl, wrote in the same year 1930 (of course, with the consent of the "master"): "We can tell a lot about how Lanz - Liebenfels, through Ostara, influenced art, science, literature, how he set the direction for politics, and how he achieved successes that even the wildest dreams could not conceive of. Let me just remind you that the swastika and fascist movements are essentially offshoots of the ideas that Ostara propagated."

All of the above quotations make it abundantly clear that Lanz-Liebenfels and his entourage strove to see themselves as Hitler's ideological forerunners. However, they attributed to themselves the successes of Italian fascism and even the American clansmen. Regarding the Ku Klux Klan, one can say quite unequivocally - Lanz had nothing to do with its creation, if only because it arose long before the birth of the head of the "new Templars". By and large, no one, except Lanz-Liebenfels himself, saw Hitler with the Ostara in his hands. The whole version that Hitler was a reader of the Ostara rests only on the words of Lanz himself, who was known for exaggerating his own influence on famous people. The version circulated in many books and articles that Lanz-Liebenfels "gave ideas to Hitler" looks, to put it mildly,

unconvincing. If Lanz had had a decisive influence on Hitler, then the Führer would have been a "racial mystic." However, Hitler was completely alien to any mysticism. What can not be said about Himmler.

Until now, there is no information that Himmler was familiar with the works of Lanz-Liebenfels or read Ostara. However, it was the Reichsführer, the only one of all the rulers of the Third Reich, who wished to meet in Lanz. Moreover, between Lanz and Himmler had a lot in common. Both were devout Catholics in their youth, but then became disillusioned with Catholicism (Lanz as a church institute, Himmler as a worldview). Both were married to women much older than them. Both preferred to call their own organizations an order. Lanz had the "Order of the New Templars", Himmler had the "Order of the SS" (as he himself liked to put it). Both were obsessed with breeding projects that were supposed to end with the breeding of a new master race. However, if Lanz-Liebenfels only developed these ideas, then Himmler tried to put them into practice. Under the leadership of the Reichsführer SS, a whole breeding complex was created, starting from the SS Main Directorate for Race and Settlements, ending with the Lebensborn (Source of Life) organization. Both adhered to the ideas of pan-Aryan racism. Lanz planned to unite all white peoples in the fight against the inferior races. Himmler planned to unite all the Nordic peoples of Europe to fight against

"Asiatic Bolshevism". The principle of "pannordism", which Himmler adhered to, was most evident in the volunteer formations of the Waffen-SS, where volunteers flocked from all over Europe. And, finally, both Lanz and Himmler were racial mystics who combined seemingly opposite features in themselves. Lanz was an inventor and at the same time an interpreter of mystical texts. Himmler could plan political action quite rationally, but be an absolute mystic in designing what the scholarly literature calls "the SS ersatz religion." At first glance, there was no contact between Lanz and Himmler. However, there was still a "transitional" bridge. He was the Austrian Colonel Karl Maria Wiligut I, known in the SS under the ritual name "Weistor" (often called "the magician at the court of the Reichsfuehrer SS").

Karl Maria Wiligut became famous for his "ancestral memory". With her help, he drew information from ancient history. By and large, the history of the twentieth century knew only a few people with whom Wiligut shared his "prehistoric knowledge". One of them was Theodor Czepl, the right hand of Lanz-Liebenfels in the Order of the New Templars. Looking ahead, it must be said that after the death of Lanz, it is Theodor Czepl who will become the head of the order. From him, the records will go to Rudolf Mund, who led the "Order of the New Templars" "after the war" and "until now". It was about the unpublished records of the "Brother GN" who was part of the "Order of the New Templars". These were rhymed phrases that neophytes of the order had to memorize. More than thirty sayings were made in the form of the so-called "halgarit". Their strange numbering may give the impression that these "halgarith" - sayings in runic style - originally were more than a thousand. However, in reality the situation looked different. According to Rudolf Mund, in 1908 Karl Maria Wiligut established close contacts with national esoteric circles in Vienna through his cousin Willy Talper. As a rule, meetings take place at the apartment of Willy Taller, who was a court actor, and his wife Maria. It was at these meetings that Wiligut met people who were part of the "Order of the New Templars." Somewhat later, Wiligut was introduced to Lanz von Liebenfels and Theodor Czepl.

In addition to these revelations, in his daily long conversations, Karl Maria Wiligut told Theodor Czepl about his visions of the ancient Germanic world, which appeared due to the "ancestral memory" that the colonel allegedly possessed. Wiligut told the envoy of the "Order of the New Templars" about the courts of Thema, about the military organization and

state structure of the ancient Germans. Later, Rudolf Mund would point out that this information largely coincided with the versions that were presented in 1911 by Guido von List in a book devoted to the "Armanism of the Ario-Germans." However, there was a fundamental difference between Wiligut and Guido von List. Guido von List actually advocated the restoration of Germanic paganism. Wiligut, on the other hand, proclaimed that the Bible was originally written in Germany, and the Germans had their own Krestos in ancient times. Theodor Csepl hastened to inform the brothers of the "Order of the New Templars" that Wiligut was "fire and flame" for the idea of Ariosophy. The colonel, in turn, highly appreciated the Ostara magazine published by von Liebenfels, as he "preached the true Aryan ancient Christianity."

As you can see, the differences in the worldview of Guido von List and Karl Maria Wiligut were very significant. List developed the neo-pagan system of "Wotanism", while Wiligut adhered to the "Irminist creed". The colonel considered this faith to be Germanic proto-Christianity, which in many respects coincided with the provisions of the Ariosophical ideology, whose adherents tried to find truth in racially determined Christianity. Rudolf Mund, in conversations with Theodor Czepl, who replaced von Liebenfels as grand master of the Order of the New Templars, heard more than once that there was complete mutual understanding between the founders of the order and Karl Maria Wiligut, that almost all prominent Ariosophists knew the colonel.

In the mid-1920s, Wiligut ended up in a psychiatric clinic, from where he was released only a few years later. On December 16, 1931, another hearing was held in Salzburg on

in the case of Wiligut, who was again declared "with limited capacity". At that time he was expecting Wilhelm Teudt and Hermann Wirth to visit him. However, other visitors arrive instead. In the autumn of 1932, Fräulein Frieda Dorenberg stopped for a few days in the house of Wiligut, who at that time lived at Bergenheimer Strasse 7, in Salzburg. This woman was not only interested in "secret knowledge", but was considered one of the founders of the National Socialist Party. She was the owner of a very honorary party card number 6. She not only wanted to get acquainted with the "secret German king", but also to get some advice from Wiligut. Then Werner von Bülow appears in Wiligut's house, who, after the death of Gorsleben, became the editor of the Hagal magazine and the de facto leader of the Edtsa Society, in which many brothers of the Order of the New Templars were listed. From the notes that were made by Fräulein Dorenberg on September 17, 1932, it follows that representatives of the Edda Society constantly maintained contact with Wiligut as "the bearer of secret knowledge."

The above address, where Karl Maria Wiligut lived in Salzburg, clearly indicates that his family was still forced to move from the mansion, which was located in Morzge. Some time later, Karl Maria Wiligut did what he had long threatened to do - he left Austria and moved to Bavaria. Here, under the ritual name of Jarl Vidar, he joins the right esoteric group, which was called the "Free Sons of the North and Baltic Seas." Later, Wiligut began to use the name Jarl Vidar as a pseudonym with which he signed his articles and materials published on the pages of the Hagal magazine. If we talk about the reasons why Wiligut left Austria, then most likely it was a quarrel with his wife, who did not experience any enthusiasm about the "delighted visitors" who constantly came to visit the colonel. Given the tight financial situation of the Wiligut family, the regular guests who sometimes lived for weeks at the Wiligut home were quite overhead.

It is significant that Karl Maria Wiligut met Heinrich Himmler in 1933 through the mediation of Richard Anders, who was at one time a member of the "Order of New

Templars." It happened at a meeting of the so-called "Nordic Society". The Reichsfuehrer SS was so "fascinated" by the elderly colonel that he immediately invited him to join the ranks of the guard detachments.

Shortly before this fateful acquaintance, Karl Maria Wiligut met in Hannover with Bert Rogge. The exact date of this meeting is unknown. Rogge himself named the period between 1932 and 1934. Most likely, they met in the summer of 1933 before or immediately after the creation of the "movement oriented towards German religiosity." However, it can be unequivocally stated that by that time Wiligut was not an SS employee, and therefore, the meeting took place before November 1933. During the conversation, Bert Rogge and Carl Maria Wiligut were walking around Diester, a locality well known to the Hanoverian. The reason for the meeting was the discussion of the book by Guido von List "German-mythological images of landscapes". Bert Rogge was a fan of the ideas of Guido von List. It was he who, after the war, would be asked to lead the Guido von List Society. However, Bert Rogge will not accept this proposal and Adolf Schleipfer will become the head of the Ariosophical organization. But back to the walks of Rogge and Wiligut. They were described as follows: "I took Wiligut through the Diester with its fanned legends of the "devil's chamber" and "the old baptismal font." There he pointed out to me several rocks, seeing in them human faces and profiles. This was a revelation for me. A year later, I took him to the "devil's staircase", which was located between Thale (Harz) and Quedlinburg. Here, for five kilometers, I again saw rocks resembling a human face.

The last grand master of the "Order of the New Templars" Rudolf Mund, in his book "Himmler's Rasputin", dedicated to the fate of Wiligut, cited one story by Weisthor. He allegedly told that Balder-Crestos, despite the many wounds inflicted, still managed to get off the cross. Fearing persecution, Balder headed for the "terrible desert of the Gobi". His path lay through the town of Vittov, which had long been located in the "sphere of interest" of the cult center of the ancient Aryan religion Retra. It was there that in November 1927 the "Order of the New Templars" created

own presbytery. In the desert itself, Balder founded the Irminist "school of masters." Her students carefully guarded their teachings, creating special closed areas in Asia. Is this why Himmler showed such an increased interest in the Tibetan expedition of Ernst Schaefer?

In this narrative of the past, Wiligut ascribes a large role to his ancestors. Wiligutis descended from both Huanu and Asa. Later, his ancestors ruled the kingdom in Burgenland, which is why Wiligut gave such great importance in his memoirs to Steinamanger and Vienna, comparable to Goslar for him. When the persecution of pagans began in Germany, the Viligotis family managed to escape the capture of the Franks and flee to Central Russia. There the Viligotis founded the city of Vilna, which became the center of a very extended Gothic empire, whose peaceful existence, however, was constantly disturbed by hostile incursions of Christians and Russians. As a result, the family moved to Hungary in 1242, where they were able to hide from the vigilance of the Catholic Church and the hatred of the Wotanists. Throughout history, the Wiligut family has maintained an unwavering commitment to the Irminist faith. Among other prominent members of his family, Wiligut recalls Armin Herusker and Wittukind, both heroic figures of early German history. Quite understandably, the epics of alleged genealogy and family history served Wiligut as a stage on which he could better represent the enduring importance of his own ancestors. Wiligut cryptically told one of the adherents of the "Order of the New Templars" that "his crown is kept in the royal palace of Goslar." It would seem that the ideas expressed by Wiligut were simply impossible to believe. But the fact remains. Weistor simply bewitched Himmler and his entourage.

When Wiligut was surrounded by Himmler, he was settled in a separate mansion. Among the many visitors who most often visited the building on Kaspar Street

Tayussa (suburb of Berlin), Wiligut's secretary Gabriella Dechend was able to recall the following people. It was visited by Hermann Wirth, who later became the first president of the Ahnenerbe; members of the "Order of the New Templars" Richard Anders and Friedrich Schiller. From the department of Richard Walter Darre visited: Linau (racial department), Rechenbach and Proksch (they, like many of Wiligut's acquaintances, were members of the Eagles and Falcons youth organization when they were), Einhausen (an official from Westphalia who oversaw the repair of Wewelsburg castle), Karl Heinz Hennigsen; employees of the Ministry of Darré: Reischle, Mayerberg and Baquet. There were many others, but Gabrielle Dechend best remembered the visits of Johannes Lang, who was one of the founders of the "hollow earth" theory. According to the cosmogony he developed, people did not live on the surface of the planet, but on its inner (concave) side. He was so passionate about his idea that he was "capable", according to Gabriella, to refute any mathematical calculations.

But the ties between the SS and the "Order of the New Templars" do not end there.

Rudolf Mund (1921-1985) is considered not only the first biographer of Karl Maria Wiligut, but also the last Archprior of the New Templar Order. For a long time, Mund's biography was a secret. However, the situation was corrected in 1994, when the Austrian counterintelligence officer Ekegart Lente, under the pseudonym Lakri-us, published a small brochure that outlined the main milestones in the life of Rudolf Mund. According to Lenta, the main milestones in Mund's life were as follows. He was born in April 1921. At the age of 18, he volunteered for service in the Waffen-SS. Unlike many of his peers, Rudolf Mund did not die on the fronts of World War II.

When he became a "brother" of the "Order of the New Templars", exact information has not been preserved. It is only known that Rudolf Mund was not personally acquainted with the founder of the order, Lanz von Liebenfels, who died on April 22, 1954 in Vienna. Apparently, Rudolf Mund was "initiated" in the mid-60s by the then grand master of the order Theodor Czepl. When Czepl died in February 1972, Mund became the sole heir and, without election, took the post of Grand Master of the Order of the New Templars. In addition, on December 16, 1979, Rudolf Mund was proclaimed Commander of the Order of the Knights of Christ. Then he wrote to Lenta: "I will do everything from

my best to turn it into an instrument with which, in the coming times, it would be possible to carry out the preparatory work for the return of the Holy German Empire (Nostradamus, "Centuries", verse 31). I do not think that the Germans that this Frenchman meant are identical with the Germans of today. I think of the Germans, as Wiligut defined them. Therefore, it is not necessary to belong to the modern German people - the main thing is to have certain spiritual qualities. In addition, Mund was somewhat annoyed that Lente's work described a number of organizations that preceded the creation of the "Order of the New Templars."

Instead of an afterword

**LANZ'S LAST YEARS** After the Anschluss of Austria in 1938, Lanz-Liebenfels received a piece of news that, if not shocking, at least distressing. It turned out that a ban was imposed on his work in the Third Reich. Since Lanz continued to consider himself the inspirer and forerunner of National Socialism, the creator of the Aryan movement, the preacher of the fair-haired and blue-eyed race, this became a very bitter lesson for him. Not only were they not going to officially recognize him as the "godfather" of the Nazi party, but also

and in addition banned the distribution of his works. As Wilfried Daim noted, the "godson" turned out to be too obstinate.

Almost nothing is known about what Lanz-Liebenfels did during World War II. He was able to calmly survive the collapse of the Third Reich and the National Socialist regime. According to Theodor Czepl, from the late 1930s, Lanz deliberately avoided any contact with representatives of the National Socialist Party. He even refused to meet Heinrich Himmler when he expressed such a desire. The reason why the creator of the "Order of the New Templars" turned away from the head of the "Black Order of the SS" remains not entirely clear. Perhaps he feared for his life. Or maybe Lanz did not want to share his ideas with the regime, which did not intend to recognize his "merits". In any case, this seemingly provocative and defiant behavior after the war saved Lanz a lot of nerves. When it became clear that the war was lost and the Soviet troops had to enter the capital of Austria from day to day, Lanz-Liebenfels refused to leave Vienna on principle. By this time, the Archpriorate of Marienburg in Hungary had been destroyed (very fierce battles were going on near Lake Balaton in the spring of 1945). Werfenstein Castle was plundered by local residents. Lanz sat in his apartment at number 32 Grinzingerstrasse and dictated his memoirs. Sometimes he was distracted from this activity in order to write another article or meet with friends from among the "new Templars", of whom there were very few left by 1945.

After the war, Lanz repeatedly made attempts to establish ties with the Abbey of the Holy Cross, which he left in his youth. Anticipating his imminent death, he certainly wanted to be buried in the place where an old tombstone, which had become legendary, was found inside the monastery, which turned into a symbol of his worldview. But each time the abbot of the monastery refused Lanz this request. However, the desire of the leader of the "new Templars" was so strong that there was a legend among the brothers of the order. Allegedly Cistercian monks at night, under the cover of darkness, dug up the body of Lanz in order to transfer it to the abbey of the Holy Cross. Until now, many believe that the grave of Lanz-Liebenfels at the Penzinger cemetery in Vienna is empty.

After the war, Lanz led a reclusive life of an elderly man who never renounced his ideals. It continued to be published in Switzerland. In addition, he wrote several works: "Introduction to Ario-Christian mysticism", "Electrotheologion", "Teanthropologion". Immediately after the war, Lanz feared that "Soviet Chandalas" would come after him and accuse him of links with Hitler. However, these fears turned out to be unfounded. The Soviet occupation administration was clearly not interested in a middle-aged man already obsessed with strange ideas.

Lanz-Liebenfels died on April 22, 1954. Before his death, the sacrament of unction was performed on him. Lanz was buried at the Penzinger cemetery: group 2, row 18, grave 17.

In the coffin, he lay dressed in a Cistercian cassock, which was decorated with a cross of the Order of the New Templars. On the tombstone was carved: "Georg Lanz". This was followed by the name of the monastery, the date of birth (erroneous) and the date of death. Theodor Czepl published an article in the Swiss magazine Arve in 1955, which stated: "In the early morning of April 22, 1954, one of the greatest romantics of our time, Dr. Georg Lanz von Liebenfels, left this earth ... There are no such words that they were able to convey the spiritual greatness of this man. He was not only one of the greatest mystics of the first half of the 20th century, but also one of the greatest Europeans."

After the death of Lanz-Liebenfels, the "Order of the New Templars" did not at all disintegrate, as is often the case with religious neoplasms - it continued to exist. By and large, the "Order of the New Templars" ceased to be a mass organization as early as 1938, when meetings of brothers were banned. However, the order itself was neither banned nor dissolved - it was the meetings that were banned. Werfenstein Castle before the 50s

was in shambles. Wilfried Deim wrote about this: "When I was finishing the preparation of the first edition of my book, the ruins of Werfenstein castle, primarily the interior of the tower, were a sad sight. The magic of the interior was lost. Boards and broken glass lay everywhere. A piercing wind blew through the window openings. The remains of an old-fashioned sofa and a writing desk stood for a long time in one of the rooms. Thus ended the theatrical production, referred to as the "new Templars." The bell that hung below the level of the windows no longer called the blue-eyed blonds." In 1963, Werfenstein Castle was acquired by a doctor from Linz. In the 90s, after the death of a doctor, the castle changed hands again. Werfenstein is currently in perfect condition.

After the war, the surviving "New Templars" privately began to join the League of Independents, which became the successor to the so-called "German Nationals". Strange as it may seem, there has always been a strained relationship between German-oriented Austrian nationalists and Austrian patriots. The union was headed by university professor of medicine Burghardt Breitner. He was not a National Socialist; moreover, he was the president of the Austrian Red Cross. He was never destined to stand at the head of Austria, although he received 600,000 votes in the presidential election. If we link the activities of Breitner and the ideas of Lanz-Liebenfels, then the scientific work of the chairman of the Union of Independents, which was devoted to the problem of sexuality, may seem interesting. In it, though in passing, he mentioned Lanz: "Numerous historical facts are mentioned in the grotesque book of J. Lanz-Liebenfels. This question [sexual deviations] can be studied on the basis of his many interpretations of the ancient history of mankind. The book contains rich material on sodomy, miscegenation, etc." By "book" was meant "Theosophy" by Lanz Liebenfels. In 1983, the Union of Independents was transformed into the "Austrian Freedom Party". This fact could not have been mentioned if some of its activists had not used the terminology of Lanz-Liebenfels. So, for example, one of the propaganda articles was called: "The economy does not need chandalas."

Summing up, we can say that the apogee of the "Order of the New Templars" fell on 1925-1935. By the time of the termination of its activities, which occurred during the Second World War, the order had seven branches, of which five operated simultaneously. The total list of "new Templars" never exceeded three hundred people. The evolution of the order, its doctrine and structure quite accurately reflects the development of the concepts put forward by Lanz Liebenfels. The historical significance of the New Templars cannot be judged solely on the basis of its actual political influence. The Lanz-Liebenfels organization, despite its relative small number, is of interest to historians primarily as a structure that gave rise to racist ideas that could become a "justification"

genocide.

## APPENDIX Jorg Lanz von Liebenfels

An Introduction to the Secret Teachings of Ario-Christianity



Christianity is now being criticized everywhere. However, one has only to look at today's Christianity and ask the question: can it be such in its essence? It is also worth looking at the critics of Christianity to see if they are not, by chance, Aryan Christians? Some of them scoff at the Christian faith, which for millennia served as a comfort to our fathers.

They call it superstition, which is refuted by modern science. These are inexhaustible bookworms, which for the most part are representatives of the Mongoloid race. But there is another kind of people - these are devout believers of various denominations, whose religion has turned into the deification of dead letters, into a blind dogmatic cult. They mercilessly poison, slander and anathematize dissidents. Their faith is based only on words, but not on deeds. This group includes the eternal (mainly representatives of the Mediterranean race) Pharisees. One half of them are intellectually limited because of stupidity, the other because of bitterness. The third and largest group considers religion to be completely unnecessary. The most important thing for them is money and pleasures, their God is the stomach. These are the eternal (representatives of primitive races) Sadducees.

So, we see that the one who belongs to the enemies of Christianity is a representative of the secularized "this world". These are chandalas. However, the most dangerous enemies of Christianity are its supporters from the lower races, who have perverted Ario-Christianity, converting it into a religion, the rejection and strong condemnation of which is fully justified. I do not intend to defend this distorted and transformed Christianity. I wish to reveal to sensible and sincere readers the profound mysteries of this excellent faith. Make them see, drive away their blindness.

It must be emphasized separately that Ario-Christianity is not a way of some forcibly imposed dogmatic thinking and only reason, as modern theologians teach us. No, it's something completely different. No one in our time will deny the fact that in addition to the Earth, there are also countless millions of other cosmic bodies that can be, like our Earth, inhabited planets. Nothing prevents us from assuming that these countless planetary bodies are inhabited, living beings live on them, which are organized differently, that is, they are either lower or higher than us on the evolutionary ladder. So, if in the infinite space of the cosmos there are living beings organized better than us, then man is also not the most highly developed creature in the Universe, just as the Earth is not its center. The Earth is also not the most developed planetary body in the cosmos. Anyone who considers the human mind to be the highest spiritual force is as backward as the scientists who at one time considered the Earth to be the center of the universe.

Our five basic senses (sight, hearing, taste, smell and touch) can bring to our consciousness only a negligible part of the information about the forces around us and acting in space. We are not even able to accurately determine the nature of electricity, magnetism and gravity, we can only observe the manifestation of these natural forces. Yet no reasonable person would deny the presence of these natural forces. Therefore, it would also be foolish and unscientific to initially deny the existence of thinking and will-discovering energy centers apart from people, animals and other organisms of the Earth. According to our concepts, electricity, magnetism and gravity are one of the manifestations of the "spiritual force" or "panpsychic energy" penetrating the Universe, just as the person himself is nothing but one of the manifestations of this very "panpsychic (all-spiritualizing) energy" . The most recent, scientific studies of the soul, through numerous experiments, have definitely substantiated that along with the human mind, there are also other psychic forces. Scientifically proven phenomena such as clairvoyance, the disappearance of gravity, penetration through solids, inspirations, etc., do exist. They can only be explained in terms of the "psychic forces" present in us and outside of us, which can be called "spirits", "demons", "angels", etc. "Scientists" and "intellectuals" object: "This is superstition!" My answer is this: there is no greater superstition than to consider the activity of the cell purposeful and intelligent, i.e. with psychic energy. It's the same "superstition"

to assume that plants also have a spiritual world, as well as animals. Although this world is less developed. So this "superstition" is extremely modern!

There are also other contradictions: Firstly, it is stated that such "spiritual" phenomena are often a banal deception. Secondly, even with the complete exclusion of deception, it is far from always possible to conduct an experiment a second time so that it becomes possible to verify and prove the facts. It is these properties of the mysterious, mysterious "psychic energy" that are a clear confirmation of the presence of more and less developed beings than ourselves. Like humans, they are not only intelligent, but also have character. Just as attractive and repulsive forces, polarity, etc., are properties of elemental forces, such as electricity and magnetism, so reason and morality are qualities of psychic forces. They are not only smart and stupid, but also evil and vile. Stupid people can serve as "mouthpieces" only for stupid or underdeveloped psychic forces. As a result, bad people and swindlers become the heralds of "psychic forces" or "spirits" with a low moral level.

It follows from this that one who intends to successfully conduct mystical and "spiritual" experiments, must have not only the mind, but good character and high moral standards. This may explain the differences in the predisposition of different races to metaphysics, to transcendental sciences and to the creation of a supernatural reality. In a word: the ability to perceive transcendental reality, which is true faith, is developed in different people in different ways. It is not present in the lower races to the same extent as it is inherent in the higher race of blond heroic Aryans. Therefore, an Aryan is always a religious person. At the same time, a person of a dark-skinned race is in most cases a person without religion, or most often a demonic person. An Aryan is a born Christian, and a person who is not an Aryan is an eternal, hopeless unbeliever and devil worshiper.

Whoever intends to conduct a magnetic or electrical experiment must observe only the conditions specified in physics textbooks (for example, wrap an iron rod with copper wire and conduct an electric current from a battery) in order for a certain effect to occur (for example, magnetization of an iron rod wrapped in wire). Obviously, this force is such a force that, in this manifestation, the human mind (i.e., human "psychic energy") has subdued itself. However, "psychic energies" that exceed the capabilities of the human mind and the human power of the howl do not necessarily have to obey the will of the experimenter. They are above human abilities, and therefore can interfere with the success of the "spiritual experiment". Luck is possible only if the corresponding higher "psychic force" wants it.

This banal assumption opens up new horizons. If I wish to receive the support of the highest "psychic energy", or even the highest of them, which I want to designate with the wonderful and noble name "Lord", then I must first of all turn to him with a childishly submissive and begging feeling, since I, as a weaker "psychic energy" is not able to curb and force the Deity to conduct an experiment by means of equipment of iron rods and copper wire, as a professor of physics does. The Deity cannot be comprehended by the mind, it can be won over to its side only by the soul and good and pure intention. True faith is that faith in which I renounce the arrogant pride and superstition of the worshipers of reason and hold to the firm conviction that above my human and sensory mind is a higher, wiser and spiritual Deity of which I am a part. I am not ashamed of this humility, but voluntarily declare my religion in the words of the great poet Schiller:

There is a God, the Holy Will lives,

No matter how weak the human

Out of space and time, the Highest Life-Giving Spirit creates!

In this sense, faith, identified in ancient scriptures with "confidence" (and not "knowledge" or "identification with the truth" as interpreted in modern religions), is the first and most important religious act. Now we understand that every divine revelation that comes to us is "the grace of God" and that faith itself is for us enlightenment and mercy voluntarily sent by God, because God, like us, chooses his own friends, reveals to them higher knowledge and makes them "internal" (esoterics), while for many others, especially those belonging to the lower races, only lower knowledge is revealed and allows them to advance to the external level of being ("exoteric"). Therefore, it is just as foolish to strive to force all people to be of one faith as it is to strive at the same time to raise all human races to the same stage of physical development. The true Ario-Christian will therefore be patient with all other religions, since he sees in them the necessary and natural stages of development of human races and types provided by nature. With the help of the key I have given in this scripture, he will be able to follow with blessing every cult of the Christian denomination, giving its symbols and words an esoteric meaning. A true Ario-Christian will beware of creating an everlasting, unchanging form of worship. He believes in the "Triune God", in the "God the Father", the "Son" and the "Holy Spirit". Our God is a living God, and the essence of all living things is the development and eternal alternation of the past, present and future and the departure into a new being. "God the Father" is God and God's creation in the past, "Son" is God and God's creation in the present, "Spirit" is God and God's creation in the future. This concept of the Trinity is characteristic of all Ario-Christian mystics. The main features of the concept of the Trinity are already manifest in the Gospel of St. John and his secret revelation, and they are especially clearly explained in the writings of the spiritualized mystic and abbot of the Cistercian order, Joachim von Florist (XII century). He unequivocally speaks of the "Age of the Father", that is, the period of development before Christ, of the "Age of the Son", that is, of the period from Christ to our times, and of the "Age of the Holy Spirit", that is, of a future period of development in which a special elite of priests, the coming order, will have to preach the "eternal gospel" in its original form.

Thus, according to Ario-Christianity, there is no state of stagnation, but only eternal development, eternal progress and eternal movement forward. It ennobles and enlightens the body, mind and will, it is in the original and true sense of the word "religion", that is, the unification of the diverse manifestations of nature into a blessed whole.

Many modern skeptics might admire the Ario-Christian worship just described, but reject the Ario-Christian rituals. But in this, too, modern research into the psyche has uncovered surprising facts. The action that comes directly from faith is prayer. The empty utterance of prayer words is useless. But prayer is in the true Ario-Christian spirit of transcendental heights, with its help you can do everything, even move mountains. True prayer is an act of pure will, it is a childishly believing and pleading dialogue with the mighty divine Spirit. A prayer that comes from a pure heart truly reaches that highest all-good power and is always heard if it serves our spiritual life.

Of course, God does not fulfill our requests right now, not in a purely material form, as a prayer would like, perceiving reality with his senses alone. The one who asks for material goods will not always be heard, but always the one who asks for spiritual gifts. However, it is not uncommon for material desires to be fulfilled. Their performance is explained quite naturally. God influences elemental and psychic forces, for example, he leads the hand of an enemy soldier so that the bullet does not hit the one who is praying, or wounds him non-lethally, or allows the wounds to heal quickly and safely,

or it turns the misfortune of injury into some kind of happy accident. Atheists then talk about chance. However, in that case, everything in the world would be accidental, and a regular order would exist in the rarest cases. And from this chaos of accidents, miracles such as the human body, organisms, planets and solar systems should have arisen? Given this, we see that the use of the word "accident" is nothing but a delusion, in fact

"accident" is the omnipotent, deliberately acting Spirit, that is, what we call "God."

If prayer is an intentional act, then the results of prayer are easily explained. Depending on the circumstances, they can manifest themselves in the form of self-hypnosis or suggestion by someone else's will. The fact of the effect of both types of suggestion, bordering on a miracle, does not currently raise any doubts even among representatives of traditional medical science. Psychic forces are able to mutually influence each other directly and without the help of the physical body. The psychic power of a praying person can influence both the psyche of other people and the psyche of animals and supposedly "inorganic beings", which we, however, consider spiritualized. Radiotelegraphy has partly allowed us to understand the mechanism of such remote forces.

The higher forms of prayer are meditation and introspection, and the highest form is ecstasy. How miserable and pitiful is our time, in which, supposedly for economic reasons, the self-contemplative Ario-Christian life is perceived as nonsense that does not bring practical benefits. The most precious thing a person possesses is his soul. If the soul of a person is not washed by contemplative, inspired prayer, then it pollutes him, like an unwashed body. If a person does not train his willpower through contemplative prayer, then it will wither in the same way as muscles atrophy if they are not loaded. Therefore, modern life is so weak-willed and unspiritual, because a person does not have enough time for meditation and contemplation, for penetrating into the paradise of his own heart, where he can admire the inspiring dialogue with God and soar in a spiritual flight in the wonderful world of mysteries.

Under the influence of Indian occultism, disfigured, turned into demonic Chandala cults, in England and America, offshoots of Ario-Christian mysticism, contemplation (more precisely: the concentration of willpower) was used on a large scale for purely material purposes. They were used for profit. Orthodox Jews have been doing this for centuries. The secret of the fabulous commercial success of the Americans, the British and the Jews is, on the one hand, really serious, deep, contemplative prayers, and on the other hand, the concentration of willpower associated with self-hypnosis and the suggestion of others.

What distinguishes Ario-Christian mysticism from the secret Indian religion is the economical use of external (material) means in order to achieve the highest degree of prayer, i.e., ecstasy, and full possession of mystical, hidden psychic forces. These means are: complete physical rest and solitude, or, if a certain number of people have come together to live together in "monastic conditions", living in places remote from civilization, which are geographically and historically remarkable. Insulation acts on the secret forces of the psyche in the same stimulating way as, for example, the insulation of wires affects electrical voltage. Without isolation, the electrical force cannot manifest itself, as it is neutralized by other forces. Abstinence, dulling the senses, turning off the elemental forces, such as prolonged wakefulness, fasting, sexual abstinence, taming touch, smell, taste, hearing and sight, isolates and enhances psychic forces. Asceticism reduces the physiological needs of a person to a minimum. The vital force "Od", and especially the force of the sympathetic nervous system, used for muscle function, digestion and breathing, is in a restrained mode and is completely released to increase sensitivity, which is thus sharpened and feels the slightest impulses.

By constant practice, the spheres of association are trained in the brain, and we now understand that people who lead such a life become clairvoyant, that they penetrate into higher mysteries, and that their will, their self-control and their power can be called divine. Therefore, Master Eckhardt already said: "What the soul loves, with that it is identified. If she loves the earth (humanity), then she becomes earthly (human), she loves God - then in this case one could ask the question: does the soul become divine? If I were to say something like that, it would sound incredible to those who are not yet mature enough to understand it. I am not telling you this, but I am pointing to the Holy Scripture, which says the following: "I would say, Gods!"

A similar success can be achieved through a constant and prolonged impact on the senses, for example, on the pelvis, through one particular color (red, blue, etc.), through darkness or light. The Ario-Christian cult uses these means with restraint and as needed. Through incense, for example, it affects the sense of smell in order to concentrate thoughts and willpower on good and pleasant things. A well-known phenomenon is that smells have a huge impact on mental activity, especially on memory. A characteristic smell involuntarily evokes a characteristic landscape, a certain person or situation, and such memorization can be laid down for a lifetime. Smells play a crucial role in the formation of dreams. The action of psychic forces is strengthened or weakened by means of certain smells. I explain this strange fact to myself in the following way. First, the sphere of smell is located in the brain not far from the centers of speech and memory, near the spheres of vision and hearing, located at the temples. Secondly, the sense of smell is the primary of the higher, acting at a distance, sense organs. Hearing and sight are just more developed and specialized organs of smell. Therefore, "spiritualists" claim that their "sight" and "hearing" is something like a developed "smell".

A similar method that stimulates the state of contemplation and meditation is the monotonous recitative, which has great hypnotic power and, if used correctly in limited quantities, has a miraculous effect on creativity. Monotony is especially positively used in chorus prayer and in solemn rituals with rhythmic movement of the body and breath. These rhythmic movements affect aesthetically as well as mentally. They mentally unite a large community into a single whole, act on self-hypnosis, as well as on the suggestion of others, and influence, alternately strengthening and balancing.

The believer, with pure and firm intentions, entrusting himself to the divine spirit, is more and more filled with it and exalted. He is already here on earth becoming one with God, which is the highest goal of all mystics. The body, especially the head and hands, then radiate intense psychic currents, the worshiper is surrounded by powerful psychic radiation, which sensitive people can feel and even see in the dark. Therefore, if blessings and the laying on of hands are used in Ario-Christian rituals, then this is justified by the laws of physics. The healing effect of magnetic waves and the action of the vital energy "Od" are recognized today even by traditional medicine. Moreover! God then so indwells the true Ario-Christian that the Ario-Christian becomes an instrument of the Holy Spirit. Saints, and also partly geniuses, are nothing but instruments of the will of God. The hidden psychic forces around us are able, for example, to move the hands of sensitive people so that they can write amazing things completely unconsciously. How many times stronger then is the power of the Lord, leading the pen of great and holy thinkers, the pen and brush of great artists, the sword of great and pious generals, the staff and scepter of great and holy priests and kings! Thus, saints, heroes and geniuses are God's mouthpieces. bsiyoje, atsoat tyYsai rotipis sapsisht siit! ("You know that the Lord set apart his Holy One for Himself!") Therefore, Ario-Christianity worships not

only to geniuses, but also to heroes and saints. [aidee rotipit ip zapsi\$ ejiy! ("Praise God in His holiness!")]

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## ILLUSTRATIONS

Lanz-Libenfels in the 20s

and 4

Lanz-Libenfels in the attire of the "new Templar"

Lanz-Liebenfels in a drawing by Erich Neumann (191.0)

Lanz-Liebenfels in the 30s

Bust of Lanz-Liebenfels

Lanz Liebenfels at the Abbey of the Holy Cross

Newsreel footage showing Lanz-Liebenfels

Seats for canons in the chancel

Apse of the Abbey of the Holy Cross.

The place where Lanz-Liebenfels was located is marked with a cross.

Abbey of the Holy Cross

Bas-relief on a tombstone

Berthold von Troyn

Assyrian bas-reliefs depicting people

leading strange creatures

medieval engraving,

which depicts Werfenstein Castle

The current state of Werfenstein Castle

The current state of the surroundings of Dietfurt Castle

Ruined tower of Dietfurt castle

Drawing, which restored the original appearance of the Dietfurt castle

Image of one of the banners of the "new Templars"

The principle of two swastikas, reflected in the "Teutonic cross", which became

A SYMBOL of the Order of the New Templars

Gravestone of Elsa Hauerstein

Border sign of the Archpriorate of Staufeu

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Print from a book in the library of Archpriorate Staufeu

Coat of arms of Friedrich Hartmann

Bolko von Hochberg (fra Jacobus)

Frigate Captain (Fra Gonzalvo) Schwickert,

Presbyter of the New Templar Order

Imperial Baron Schweiger von Lerchenfeld (fra Armand)

Field Marshal Lieutenant Dietrich von Nordgotten (fra Rudolph),

Presbyter of the New Templar Order

General Blasius von Chemois (fra Gotthardt),

Familiar of the New Templars

Von Grösling (fra Amalarich)

Lord Herbert Kitchner

August Strindberg

Diefenbach and Fidus

"Abduction", sculpture by Emmanuel Frenier

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Ag M. SOOREY ỹ E. USMOȳOZASKH

Poster for the film "King Kong"

Illustration from the Alhambra,

which depicts the salvation of the girl from the beastman

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Ostara cover art by "Master Fidus"

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Ostara advertisement from 1930

Illustration from the "German" series "Ostars" (1922)

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Marriage record of Adolphe Lanz and Frederica Conried

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Horoscope compiled by Lanz-Libenfels

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Cover of the Lucerne Letters, in which Lanz-Libenfels spoke about

meeting with Lenin

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## Gestapo document instructing to stop club meetings

"Lumen"

## Lanz-Libenfels in the 50s

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Obituary announcing the death of Lanz-Liebenfels

The funeral of Lanz-Liebenfels, at which members of the Order of the New

Templars

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RUSSIAN HISTORICAL CHANNEL "365 DAYS TV"

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Notes 1 From "Komturstvo" - the minimum administrative unit in the composition of the order of chivalry. 2 The rank roughly corresponds to Lieutenant General. W

Lanz derived these terms from the name of the species of small animals that were bred by the Assyrians.

4 Werfenstein Castle was implied. 5 Most likely, Fra Armand, Baron Schweiger von Lerchenfeld is meant. 6 An Arian bishop who translated the Bible into Gothic (see previous chapters). 7 This refers to the book by Julius Langbem "Rembrandt as an educator". 8 A variety of white cabbage. 9

In 1921 he was minister of restoration, and in 1922 he was minister of foreign affairs of the Weimar Republic. 10 For more information about the activities of the Thule Society, see Andrey Vasilchenko's book The Thule Society. Truth without myths. M.: Publishing house "Veche", 2010. 11 For more details about Wiligut, see: Vasilchenko A.V. Himmler's court magician. Moscow: Veche, 2010.